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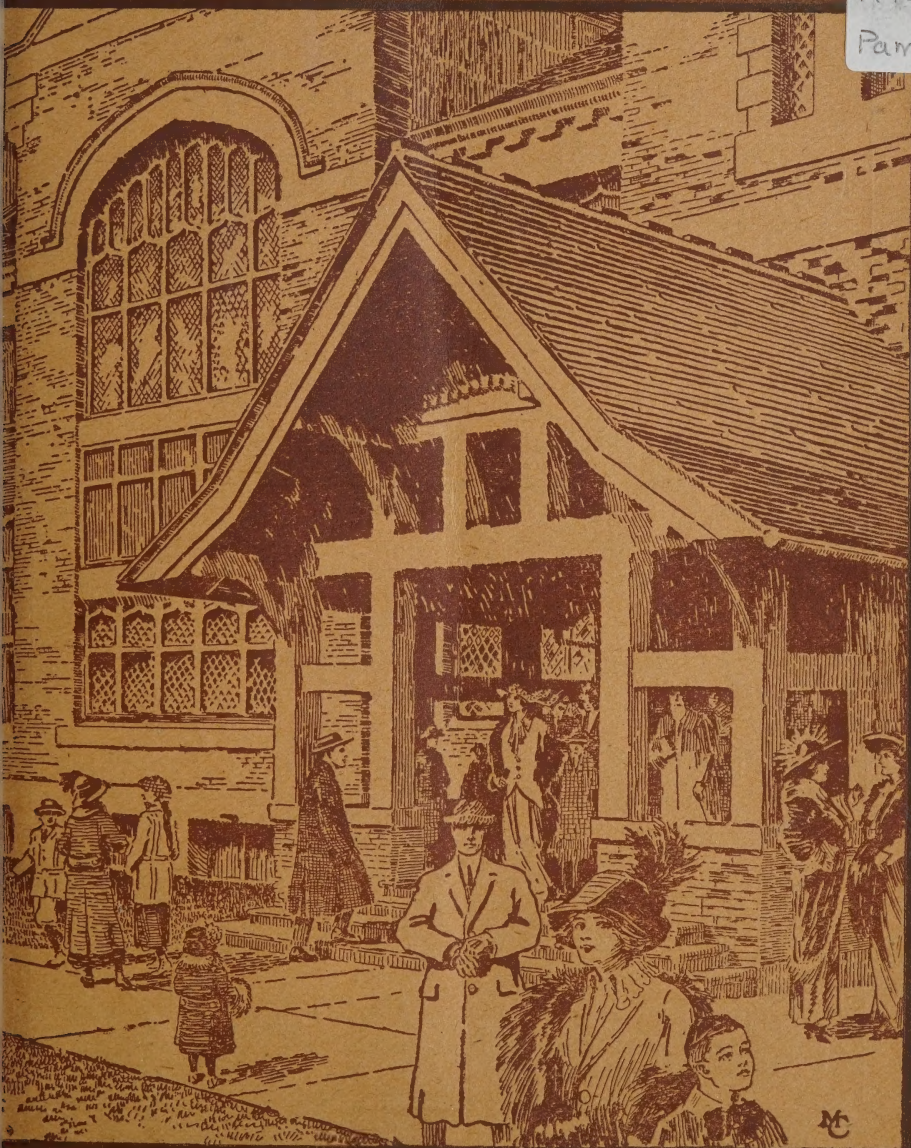






# MOUNT: PLEASANT PRESBYTERIAN MONTHLY:

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APRIL, 1913



Presbyterian Church in Vancouver BC  
Vancouver BC - Mount Pleasant Presbyterian Church  
Woodside, John W. (April 1913, pp. 22-24, port.)  
Johnstone, Isaac George (May 1913, pp. 16-18, port.)  
Rass, John (June 1913, pp. 18-19, port.)

## \$25.00 WHY WE SELL LADIES' SUITS AT \$25.00?

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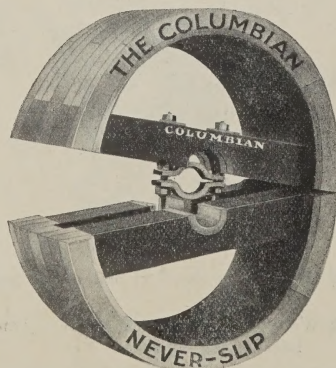
### *Columbian Wood Split Pulleys*

The best Split Pulley for MINE, MILL,  
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We are now in a position to give good BAND-  
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*Phone Fairmont 914*

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☞ We give you the benefit of delivery and bookkeeping expenses.

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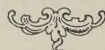
This is an independent  
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*Try us*

*If we please, tell others*

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We make a Specialty of  
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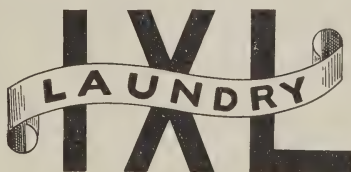
If you desire satisfaction  
give us a trial.

☐ Phone Fairmont 114  
Prompt delivery.

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221 Fifth Ave. W. Vancouver

Phone Fairmont 516



We guarantee that our work  
will give satisfaction

Give us a trial

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"Cleanliness is next to Godliness"

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130 Fifth Ave. W., Vancouver

## *The Bridge Street Cash Stores*

Phone Fairmont 702

Groceries, Provisions, Kitchen  
Hardware, Crockery, Fruits  
and Vegetables

Our success has proven  
that the cash system is  
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## *SNAP*

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*Business Property  
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50 FOOT CORNER

Price \$37,500

Terms easy.

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Established 1903

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Boots and Shoes Made to  
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given surgical work.

*Repairs promptly  
attended to.*

Our workmen are all prac-  
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ceive best results.

### **PETERS & CO.**

*Reliable Shoemakers*

2530 Main St.

*We strive to do the impossible—*

*"Please Everybody"*

*WE ARE CAREFUL.*

*No matter where you buy  
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sure to bring your  
PRESCRIPTIONS to*

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*Corner Broadway and Alberta Streets*

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Singing, Harmony  
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Phone Fair, 1470 ; Res. Phone 1997 L

Located in the Heart of  
the Mount Pleasant  
Business District

You will find one of the best  
selections of

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in the city—everything new  
and the prices right.

¶ For painting and paper-  
hanging we excel.

## STANLEY & CO.

Phone Fairmont 998 2317 Main Street

## Highest Grade GROCERIES

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Best of  
Everything

The only kind  
it pays to buy.

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3212 Main St. Phone Fairmont 1106

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False Creek Apartments  
Main Street, City

Messrs. G. E. McBride & Co.  
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Gentlemen:

Please send me to-day, one of your  
well-known Oxford Chancellor Ranges  
and a full line of Kitchen Utensils. My  
husband, who has been buying his hard-  
ware and paint from you for the past  
four years, says I can rely on you to  
supply the best goods at the most rea-  
sonable prices.

Yours truly,

J. McR ———

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## G. E. McBRIDE & CO.



## Consider Comfort

Only a properly made shoe can give that feeling of solid comfort.

Why sacrifice it by wearing cheaper footwear merely for a saving in first cost.



*Empress Shoes* are made so carefully and so true to natural foot requirements that they are bound to give you comfort and satisfaction.

*Why not try a pair?*

### JOHN McALLISTER

2405 Main Street

THE STORE of QUALITY

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THE RELIABLE CLEANERS



Garments of all descriptions  
CLEANED AND  
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Works: 529 13th Ave. E., Phone Fair. 674

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Phone Fairmont Two-fifteen  
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We have a full line of Lawn  
Mowers ranging in price from  
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*Eclipse Self-sharpening*  
before you buy.

All kinds of Garden Tools, Poultry  
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MOFFAT  
STOVES

MARTIN-SENOUR  
100% PURE PAINT

McCallum & Sons, Ltd.  
2415 Main St. Phone F. 215

# MOUNT PLEASANT PRESBYTERIAN MONTHLY

Vol. I

VANCOUVER, B.C., APRIL, 1913

No. 1

Published on the second Saturday of each month to give the people of the district information of the activities of the Mount Pleasant Presbyterian Church, corner 10th Ave. and Quebec St.

## EXECUTIVE STAFF

Editor	-	-	JOHN RIDINGTON	Circulation	-	-	-	DUGALD CAMPBELL
Assistant Editor	-	-	E. D. McTAGGART	Treasurer	-	-	-	JOHN McALLISTER
Business Manager	-	-	JAMES L. STEWART	Chairman of Board of Guarantors	-	-	-	JOHN ROSS

Copy for changes of advertisements must be in the hands of the Business Manager, care of John McAllister, 2405 Main Street, by the last day of each month.

All cheques to be made payable to "Treasurer, Mount Pleasant Presbyterian Church Monthly."

Correspondents and secretaries of Church organizations are expected to report meetings and other events at the earliest possible date after their occurrence. Strict adherence to this rule is necessary to enable the editors to complete their work in time for publication.



## FOREWORD

By REV. JOHN W. WOODSIDE, M.A., Ph.D.

*The Church, during the past twenty-five years, has been undergoing a rather startling re-adjustment. The issue is not yet quite clear to the masses. This much, however is certain—the emphasis has been shifted almost entirely from the theoretical to the practical. Like every other institution, the Church of to-day must prove her right to exist by her usefulness and efficiency. This is the temper of the age. Consequently we find the Church transforming herself to meet changing needs, and prove her worth by the best of all possible arguments—results.*

*Striking evidence of such re-adjustment may be had from an accurate survey of any modern Church. Here we speak of our own—modestly, of course, yet with the certainty that we are, at least, attempting to meet the needs. No longer can it be argued that this Church is an institution open only for a couple of hours on Sunday—closed and barred during the remainder of the week. It is our boast that the key is never turned in the lock any day until ten o'clock in the evening. Our aim is not merely to be a centre for spiritual culture, but a centre for intellectual, social and physical culture as well. There is nothing of interest to man that does not vitally concern us as a Church. This Church is concerned with the development of the whole man in all his relations. It is our business to furnish the facilities for such development and culture. We aim to furnish such under the best possible auspices and conditions, where those accepting our privileges will be brought into contact with the best kind of influence and life. The multiplicity of organizations and activities which you may find here, ranging from*

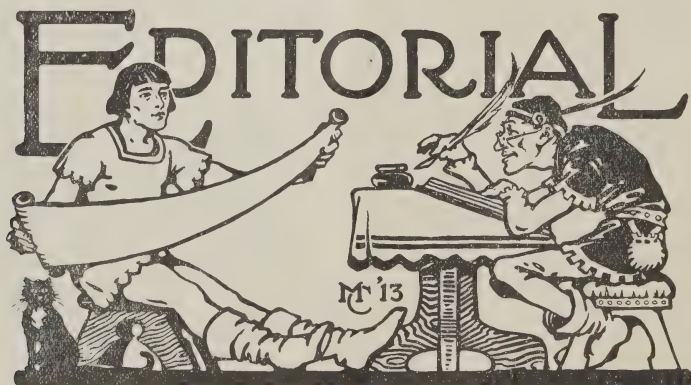
the physical in the gymnasium to the distinctively spiritual in the Sunday services, is the best evidence of our sincerity.

We have felt that our aims and activities were unknown. We are confident that they only have to be known in order that they may be enjoyed by many who feel that there are no such privileges. It was out of such a feeling, and with such high motives, that this magazine was born. It will furnish you with some idea of what we are trying to do. As it comes to you it brings an invitation to come with us and engage in the greatest work that has been committed to the sons of men. We have something you need. You have something we need. Let us get together. The doors of our Church and the doors of your hearts are always open. In the name of the Lord Jesus Christ we welcome you.

I am sure that all the members and adherents of this Church will welcome this little magazine and give it a cordial reception, looking with increasing eagerness for each new issue.

Ever faithfully your Friend and Minister,

*John Woodside*



#### THE REASONS FOR THIS MONTHLY

Little need be added, by way of explanation, as to the scope and purpose of this Monthly, to the statement of Rev. J. W. Woodside, set forth above, and to the reports of its organization, to be found in the Session and Managers Department, other than to emphasize that it is a serious and organized attempt to make known to the residents

of that portion of Vancouver in which Mount Pleasant Presbyterian Church is situated the nature of the various activities of which it is the centre, in the hope and expectation that the knowledge will beget interest, and interest active co-operation.

To anyone seriously considering it no proof of the divinity of Christianity is more convincing than the wonderful adaptability of its



great truths to the conditions and situations of men of all ages, degrees of intelligence, and of fortune. The eternal principles enunciated from a fishing boat on the Lake of Gennesaret to a multitude on the shore—most of them listening with the idle curiosity that marks the crowd lingering at a street corner any night in Vancouver to hear the fervid exhortations of a soldier of the Salvation Army—are as vital and as applicable to this generation's complex civilization, with its telephones and wireless, its aeroplanes, street cars and sixty-storey buildings, as they were to the fishermen, shepherds and primitive craftsmen to whom they were first addressed.

But while the great and simple principles of Christianity are changeless and eternal, dealing, as they do, with the permanent struggle of humanity towards light and God, their exterior expressions are Protean in their variety. It is one of the deserved reproaches made against the Church by both its friends and its critics that it has poured new wine into old bottles, and that though the powers of evil were quick to seize every new invention of progressive civilization to further its own ends, that those of the Christian Church were effete and archaic, and sometimes altogether unadaptable to revolutionized social conditions. This reproach the modern Church has sought to remove, denying the right of evil to a monopoly in the use of modern methods of propaganda and conviction. From this changed attitude was born the Y. M. C. A. and kindred institutions, combining social, physical and intellectual development with spiritual culture, the theatre services and other modern forms of effort to obey the Master's command to "compel them to come in," the lodging-house movement, civic programmes, and a hundred other varieties of social service.

The Church has never availed itself as it should of the enormous potentialities of printers' ink. Publicity is as important to worthy projects as it is in the sale of worthy goods. When one thinks of the skill and ingenuity used by a press agent to create or stimulate interest in a theatrical star, or of a press bureau to advance the policies of some political leader, one is led to wonder at the negligence of opportunity on the part of a Church that knows the Star of Bethlehem as the Light that lighteth the world, and Christ as a Leader worthy of men's best and highest service.

This negligence of opportunity is today being remedied. Away in Philadelphia and

Baltimore the churches are advertising with the same system and persistence as a department store. Today, in street cars, clubs and social gatherings in those cities a first-class discussion can be immediately precipitated by anyone asking, "What do you think will be the results of the church advertising campaign?" The general interest the movement has evoked is perhaps the most conclusive proof as to the depth of the rut into which the churches have fallen as regards modern methods of publicity.

This Monthly is a personal message from the working staff of Mount Pleasant Presbyterian Church to all the people of this part of Vancouver. It will tell them what this church is doing, not only along spiritual, but social, educational and physical lines. These various departments of effort in the cause of world-betterment will be effective in proportion to their membership and effort. The work is the noblest to which men and women can put their hands. For nigh on twenty centuries it has sweetened and savored all that is best in life, and its victories are the most glorious pages in the history of the race. The ultimate complete and eternal triumph of righteousness is more certain than tomorrow's sunrise, and that it may come the more quickly the church stands and sends forth a trumpet call for men, praying meanwhile the Lord of the Harvest to send forth more laborers into the harvest.

If all happens as Mount Pleasant Church plans you will hear this trumpet call once a month. The hope of those responsible for the publication of this magazine is that it will ring on responsive ears, that volunteers for the cause of human regeneration will gather around the banner of the Cross, and fight with valor and heroism the age-long battle that will, sometime, end in victory and universal happiness.

#### HELP THOSE WHO HELP US!

It is well that, in the initial number of this magazine, its readers should be reminded—or notified—of the fact that its publication is rendered possible only through the support of its advertisers. To anyone familiar with even the elements of the publishing business, this fact is well known, but some, by whom the advertisements in their newspapers and magazines are accepted as a matter of course, give no thought to the important part they play in the production of every successful

publication. The amount paid by a reader for his daily newspaper or monthly magazine is seldom enough to pay for the white paper on which it is printed. The whole cost of getting the facts and writing the articles they contain, and of typesetting and printing, has to be paid from out the revenue contributed by the firms making their business announcements therein. The "News-Advertiser" or "Sun" laid upon the breakfast table of Vancouver citizens in the morning, and the "Province" or "World" read after the day's business is done, would cost more than twice the prices paid for them were it not for the receipts from advertising, while, in the case of the national weeklies and monthlies, it is only the income from the advertisements that makes their publication possible.

What is true of the great papers and magazines is equally true of this little venture. It is true that some twenty men connected with the Church have formed themselves into a Board of Guarantors to assume and liquidate any deficit—should there be one—resulting from this publication, but it is wholly from the advertising revenue that all expenses are expected to be met. No payment is made for any work in connection with this magazine, with the exception of a reasonable commission for the securing of the advertisements. Editors, correspondents, and artist have all given their time and labor gladly and freely, seeing in the magazine possibilities of usefulness and service. On the other hand, the Mount Pleasant merchants advertising in this magazine, in addition to the satisfaction experienced in supporting a worthy enterprise, get exceptional value for the money spent. They do not pay, as in the daily newspapers, high rates for circulation in parts of the city, or in outside sections, where they cannot hope to secure business. The circulation of this magazine is exclusively confined to their own district. That district it covers more completely than any other publication in Vancouver. Every issue of this magazine has a guaranteed circulation of 2,000, and 95 per cent. is right round the district centering at the intersection of Main Street and Broadway. And, needless to say, this circulation is of the highest class—the church-attending portion of the community.

Since the advertisers are the financial backbone of this magazine, and their business announcements are made in its columns for the purpose of making their goods and businesses better known, it is only just that those

who desire to see the Mount Pleasant Presbyterian monthly become a permanent institution should show their appreciation of the facts here frankly set forth by helping those who are helping it. "One good turn deserves another."

The editorial and business departments acknowledge with thankfulness the generous support given by the Mount Pleasant merchants, and express the hope that readers of this magazine will give them such increased patronage as will give them tenfold return for their advertising investment.

### "HONOR TO WHOM HONOR."

Readers of the Mount Pleasant Presbyterian Monthly will no doubt have followed the usual custom of those looking over for the first time a new publication, and will have glanced through the whole magazine to form a general idea of its scope and contents before making a more careful perusal of the reports and articles it contains.

The first impressions of a magazine naturally centre around two things—its typography and its illustrations. Respecting the first, its management has no reason to be ashamed—indeed, it is doubtful if a better printed magazine is to be found on the tables of any of our readers than is this little publication. In every way it reflects credit on the well known and old established firm of Evans & Hastings, which is responsible for its mechanical production.

Regarding the illustrations, our readers will have noted the appropriateness, beauty and individuality of the Monthly's cover design, and also of the decorative headings for the various departments of church news. For all these the management is under deep obligation to Mr. Malcolm Charleson, a recent arrival in Vancouver, where he is living with his sister, Mrs. John Ridington. The reproduction of a charcoal drawing of Rev. Mr. Woodside, illustrating the first of a series of articles on "Men and Women of the Church," was also contributed by this talented young artist.

Since the time when he first attended school in a country district near Brandon, in Manitoba, Mr. Charleson has been drawing and painting, with steadily increasing strength and skill, and in the last few years with rapidly growing reputation. At the Chicago Art Institute, where he studied for a time, he was regarded by the faculty as one of the most pro-

missing of the student body. His specialty is figure work, and he has made extended and careful study of the aboriginal types of Canada. Few among the younger generation of the artists of the Dominion have greater facility in imparting life and motion to their figures, or in seizing and depicting the outward manifestations of fleeting mood or moulding temperament. Some of the readers of the Monthly will have noted Mr. Charleson's work before, in the covers of the B. C.

Magazine, the management of which has contracted with him for a series of designs, the third of which appeared this month.

Those who have followed Mr. Charleson's artistic progress thus far predict for him a distinguished career. When he becomes famous it will be interesting for those connected with Mount Pleasant Presbyterian Church to recall the very material assistance he gave towards the success of the initial issue of this monthly.

# PULPIT & PEW



This Department will contain from month to month summaries of several of the sermons preached in the Church. To those of the regular congregation unable to be present these will be read with interest, while to those readers of the Monthly who imagine that the Sabbath discourses at Mount Pleasant are mere theological disquisitions, unrelated to daily life or current thought, they will come with something of the shock of a pleasing surprise. Naturally, the sermons suffer from their necessary condensation. All that the exigencies of space will permit here is the report from the Vancouver papers. Every sermon contains much that is here omitted, but equally well worth while. Come next Sunday and hear one, and you will know that this is true. You will be made welcome, and will realize that, in the stimulus and inspiration toward fine living, your time has been well spent.

## WHAT IS WRONG WITH VANCOUVER

Striking Sermon by Rev. J. W. Woodside  
Yesterday.

("Province," Monday, March 2nd.)

"Perhaps to some of our citizens, to some even of this congregation, my topic to-night may come with the shock of an incredulous surprise. Anything wrong with Vancouver! Preposterous! Impossible! And it is quite likely that any preacher who would suggest that conditions in Vancouver are not altogether as they should be would be freely criticized as a clerical "knocker." But, if we are in any sense living in a fool's paradise we ought to know it, and if there are elements of danger, either in our conditions or our tendencies, let us find them out."

In these words Rev. J. W. Woodside opened his address to a packed congregation at Mount Pleasant Presbyterian Church last evening, and was listened to with keenest interest throughout a fearless discourse.

Protesting his personal pride in being, like the Apostle Paul, a citizen of no mean city, and urging, as his reason for dealing with the subject, his earnest desire that Vancouver should be free from the evils that handicapped the older civilizations, and be in every sense equal both to its magnificent location and commercial opportunities, Mr. Woodside said that, in proof of Vancouver's satisfactory condition, its citizens would point to its marvellous growth, its ever changing skyline, its growing bank clearings, its increasing population, and many other facts equally significant.

But these were merely symptoms of superficial prosperity—proof of a purely materialistic conception of civic life and duty.

"What are we here for?" asked Mr. Woodside. "What are we building this city for? What, after we have built it, is it all going to amount to? Are we to measure everything by the standard of money, or by the standard of character? I charge every citizen of Vancouver within the sound of my voice, to stop a moment, and ask himself: Whither are we tending? We are here to make a life, not simply a living. We are responsible to God, and every glistening page of history flames with the truth that cities and nations that forget Him must ultimately perish."

About Vancouver, continued Mr. Woodside, there are many admirable things, but it is indisputable that there is also a deplorable lack of appreciation of every side of the higher things of life.

"This," said the preacher, "is the fundamental thing wrong with Vancouver—we are in the grip of materialism. There is among us an appalling moral inertia, and this is responsible for our sins, both of omission and commission."

The speaker then set forth the evidence in proof of his assertion, enumerating many discreditable features of Vancouver's civic life due to popular indifference and apathy. The social evil was the first mentioned, regarding which no adequate or comprehensive effort had been made, either to deal with its causes, its human product, or its resulting evils.

Of the liquor traffic, also, the same might be said. Gambling and land speculation were rife, and to the latter was due much both of the high cost of living and of crime. Men could not buy land because of its high price; they were forced back to the city, where in quiet times work could not be got, and theft was almost a necessary consequence of idleness. In public life, too, graft was frequent.

"What a strange state of morals is it," exclaimed Mr. Woodside, "that we practically admire and honor the politician who steals skilfully, and on a large scale, while the poor fellow who steals because he is in stark physical want, gets months in jail!"

"In public life the curse of our political system is that good men are kept out of office, because voters are so bound up with this or that party that they would never dream of voting against any of its candidates."

Turning from sins of commission to those of omission, Mr. Woodside pointed to the

failure to plan the city that it might be in keeping with its magnificent location and commensurate with its needs. The problem of to-day was the problem of the city. In a new city like Vancouver the conditions that disheartened men and disgraced older cities might be avoided. Here the slum was not a necessity. Housing conditions should be sanitary and over-crowding avoided. In this direction something, despite general popular apathy, was being done, but the whole area of civic growth should be properly and comprehensively planned, and to that plan, prepared by experts, municipal authorities should work.

As to culture, asserted Mr. Woodside, Vancouverites were outwardly refined, but in standards of right and wrong her people are primitive as pagans. Even religion in Vancouver was being materialized, the tendency being to reduce it to a column of figures, and religious activity to such manifestations as could be set forth on a balance sheet. Vancouver was neither idealistic nor spiritual. Proof of this was furnished by its press, which perfectly reflected the prevailing condition.

A newspaper was not under any obligation, as some believed, to do more than properly reflect all the activities and aspirations of its readers, and for the apparent indifference to the spiritual, which was one of the outstanding features of Vancouver's papers, the people, and not the papers, were to blame.

"What Vancouver needs," concluded Mr. Woodside, "are new standards of conscience and consciousness. We want to learn anew that man and not money is the most precious thing in the world. We want to realize that nothing here—not even the things we personally own—is ours, but that we are stewards responsible to God, and that to Him we must render an account for property, ability and opportunity."

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## PASTOR MAKES PLEA FOR THE SIMPLE LIFE

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Rev. J. W. Woodside Speaks Strongly Against  
Luxury and Lavish Ostentation.

("Province," Monday, March 10th.)

At Mount Pleasant Presbyterian Church last evening, Rev. J. W. Woodside made a forceful plea for a return to simpler standards of life and conduct, and protested against



what he termed present-day tendencies towards vulgar luxury and lavish ostentation. Pastor Wagner's "Simple Life" was not only, asserted Mr. Woodside, a trenchant criticism of the over-elaboration of life in Paris, but could be applied with equal truth to the conditions of life prevailing in Vancouver. There was prevalent to-day in this city a mad craze for luxury. Among most of us the idea prevailed that we could not be happy unless we had certain things—unless we did certain things, and went to certain places.

"We are wearing ourselves out," asserted Mr. Woodside, "in the mad endeavor to maintain the pace that kills. In our modern philosophy of life an article of our creed is that ostentatious display and luxury are things to be desired—that happiness consists in palatial homes, fine clothes and rare dishes. We have created a new and a false aristocracy, based wholly on money instead of worth. What chance have the higher faculties to flourish in such an atmosphere, or under such a philosophy? Our powers of mind are sapped and atrophied by the stupid and brainless activities of the idle rich, who in point of literacy are no whit superior to the squalid poor, whose social position compels the concentration of all their faculties on the preservation of physical life."

Mr. Woodside defined luxury as what was costly and superfluous, and asserted that the craving for luxury takes the time and money of the modern man and woman to such an extent that they had no time left for intellectual or moral culture. To-day, said Rev. Mr. Woodside, the educated man, the thinker, the man of knowledge, judgment and experience, was unappreciated, while some get-rich-quick upstart was the envy of all.

Social competition also, was tending to an over-elaboration of life. What was known as society was forever running after some new craze or fad. The get-rich-quick had much time and more money; they had not within themselves the ability to enjoy themselves, and so were forced to look to others for their entertainment, said the pastor. Social competition was ruining home life through its ceaseless endeavor to maintain appearances, with its constant temptation to financial extravagance, resulting in domestic dissension. The people, not alone in Vancouver, but everywhere on this continent, he said, had developed an undue craving for pleasure. Mr. Woodside protested that he was neither an ascetic nor a puritan, but believed that plea-

sure had a large place in every life, but it was undeniable that an over emphasis was being placed on it at the present day.

The present tendency to insolent and vulgar luxury, Mr. Woodside believed, had an injurious effect in sharpening class distinctions and fostering class hatreds. This was especially the case in a democratic country like Canada, where nothing would do so much to breed anarchy and discontent than the flaunting and senseless ostentation of those who had nothing but money.

The root of the trouble, Mr. Woodside stated, was that in these hurrying modern days men had lost sight of the essentials of life altogether. They had taken the wrong road to happiness, to health and to God. The life of Christ was sublime in its simplicity. The manner of His living put our artificial lives to shame. It is this very simplicity of right living that makes it hard for the feverish display-loving modern to adapt it.

"Seek first the Kingdom of God," concluded Mr. Woodside. "That is the divine command, but we men and women of to-day have reversed the order. Few things are more necessary to-day than that, with our modern and necessarily complex life, we should in spirit go back to simpler ways of living, and to truer standards of happiness."

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## SAYS MONEY MAKING IS POOR AMBITION

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**Mount Pleasant Pastor Declares to Get Rich  
Is Aim of Vancouverites.**

("Province" Monday, March 17th, 1913.)

"You and I are citizens of an ambitious country. We habitually talk in terms of world-comparison. We have the world's champion lacrosse team—the highest building in the British Empire—one of the finest harbors in the world. We boast of our immense natural resources, of our magnificent opportunities, of our phenomenal growth. We are a young country, and youth in a country, as in a man, spells ambition. Ours is the land of the new chance, and to it come the men whose hearts are the breeding ground of ambition."

In these words Rev. J. W. Woodside opened his discourse last night at Mount Pleasant Presbyterian Church, speaking on "The Greatest Ambition in the World" to a congre-

gation that despite continuous rain, almost filled the church. The sermon, one of a series of bull's-eye hitting, plain speaking utterances, held throughout its delivery the keenest interest of the whole congregation.

Rev. Mr. Woodside stated that within the past few weeks he had taken opportunity to ask more than a dozen men in Vancouver—men typical of all classes of citizens—and in one and all cases they had stated that their ambition was to make money. Some had added qualifications as to the reasons for their answer, but there was a substantial unanimity as to the answer itself. Mr. Woodside reminded his hearers that another speaker in that same church, had recently given this monetary ambition that was the distinguishing mark of the men of America as the reason for the very modified progress made by all Socialistic and co-operative schemes in America. At heart every man was a capitalist—every one of them hoped some day to be rich.

There was a good deal of cant, asserted Mr. Woodside, in much of the talk concerning wealth. Wealth is usually despised by those in no danger of ever becoming rich, just as poverty was often extolled by those out of its danger zone. Poverty, Mr. Woodside emphatically stated, was always a curse, and outside of God's plan for humanity, and for its existence man alone was responsible. One of the main tasks confronting mankind was the re-ordering of its social and economic system so as to make poverty impossible.

While the ambition to make money was the prevalent tendency among the men of this continent there were other types of ambition that should be noted. There was the ambition for power, of which Napoleon was the classic example—the ambition that remorselessly marched on to its object, though to reach it one had to wade through the blood and tears of millions. A better type, though very far from the highest, was illustrated by Cecil Rhodes, whose dominating idea was the destiny and mission of the Anglo-Saxon race, and who, to better bring about that supremacy, was quite unscrupulous in the means employed. Rhodes, said Mr. Woodside, was a great empire builder, but he might have been very much more.

Reverting to the prevalent American and Canadian ambition—the desire for money—Mr. Woodside told of an English journalist who had written the life story of many well known millionaires and who took a sardonic

satisfaction in exposing the hollow, unsatisfied lives they led.

"Do you know," asked the preacher, "that the estimates prove that only ten men in a hundred get anything like wealth? Do you know that no matter how much money a man gets, he never gets all he wants?"

The greatest ambition one could have in this world, concluded Mr. Woodside, was the ambition owned to by the Christ, who said that He came not to do His own will, but the will of God.

## EASTER SERVICES AT MOUNT PLEASANT CHURCH

Rev. J. W. Woodside Urges Hearers to Live  
Daily Life in Harmony With Belief in  
Immortality—Fine Music.

(News-Advertiser, Tuesday, March 25.)

At the evening service on Easter Sunday evening at Mount Pleasant Presbyterian Church, hundreds were unable to gain admission. The service was largely choral, and the music, conducted by the organist, Mr. F. L. Bridgman, F. T., C. M., was of an interesting character and exceptionally well rendered. The anthem, "As It Began to Dawn" (Martin), with Mr. C. E. Smitheringale as soloist, was especially appropriate. After the offertory Mr. T. D. MacDonald sang "The Endless Day." Four musical numbers followed the conclusion of the sermon. The first was the anthem from Gounod's "Redemption"—"From Thy Love as a Father." Mrs. J. G. Mullin was the soloist, and the beautiful melody stood out from its background of choral harmony with artistic finish and distinction. Miss Kitty Clark and Mr. F. J. McKellar sang Bassford's setting of "My Faith Looks Up to Thee," after which came an unaccompanied anthem, "Thou Hidden Source," (Jeffers). The concluding vocal number was a ladies' trio, "Saviour, Again to Thy Dear Name," by Misses Gladys Wallace, Hilda Crofts and May Russell.

### Crowded Congregation.

The crowded congregation participated heartily in the singing of the hymns, making the musical portion of the service of a most inspiring and devotional character.

The minister, Rev. J. W. Woodside, M. A., selected as the topic for his sermon, "The Practice of the Presence of Immortality," and

was followed throughout with keenest attention. It was customary and popular at Easter, he said, to discuss and elaborate the arguments for immortality, but to-night he did not purpose doing this, but to interest his hearers in the practical bearings of such a truth. Like every other fact of common life, its value could best be tested by its influence on life and conduct.

### **Eat, Drink and be Merry.**

It was sometimes argued that if we were not to live beyond the grave that there was no motive to induce men to live to the highest here—that “eat, drink and be merry” should be their motto and watchword. Admitting that the realization of endless life was a powerful incentive to noble living, Mr. Woodside yet urged that it was by no means the only one, but that those remaining were amply sufficient to make right living well worth while. Further, it was also true that while the hope of immortality was a great power, it was also a great peril, for to many immortality meant only a necessity to escape from some hell of which they had a foolish mental picture, or of entry to some heaven of which their conception was equally vague and unreal. This attitude towards immortality was in essence merely a manifestation of selfishness and self interest, and made life much less generous and heroic than that of many who, without such a hope, still struggled bravely to live up to the highest ideals of life and duty.

### **Sense of Purpose Needed.**

If, therefore, asked Mr. Woodside, the instinctive knowledge possessed by every man and woman that life is endless is true, what difference ought it to make in the conduct of our lives? It would give us, among other things, he believed, one of the things we all needed most of all—a sense of the purpose of things. We would then know that we were not the creatures of chance, the playthings of time, mere pawns in a game, momentary gleams in the blackness, swift-ending cries in the eternal stillness. The light of the hope of something after death bids us see a purpose in things. Short views are not then enough for us—we see daily effort, accomplishment and disappointment in the light of an eternal perspective—“on earth the broken arc, in heaven the perfect round.” Centuries ago a young man buffeted, bruised and execrated, toiled up a Judean hill to His place of death. Yet he went up in tranquility of soul, saying: “It

is finished,” for He saw the purposes of God stretching onwards, through the shadows, to eternal victory and peace.

### **Take Long Views.**

“If you are not going to die,” said Mr. Woodside, “you will learn to take long views. The eternal and the unseen will become real. If you are not going to die then duty has a meaning. No longer will you be governed by the law of expediency. Sacrifice and heroism will have their place, and you can afford to be maligned and misunderstood. If you are not going to die, then your affections will be set where they belong. Why give your love to mother, husband, wife or children if all is to be snapped short at death? Why let love root itself so deep when on separation the measure of love is the exact measure of suffering? These great emotions and realities are all baffling, incomprehensible, unless somehow they are safe from the disintegrating hand of death.”

“If you would know the truth and meaning of immortality,” concluded Mr. Woodside, “then live as though you were immortal. No history or philosophy will convince you—it is a way of life. Live it, and you will know.”

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## **LESSONS THAT DISASTERS TEACH**

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### **Rev. J. W. Woodside Draws Many Morals From Recent Calamities.**

(“Province,” Monday, March 31st.)

Commenting on the recent series of world disasters, Rev. J. W. Woodside, at the Mount Pleasant Church last evening spoke on the “Stubborn Fact of Death,” death’s ruthlessness and the lack of any human explanation of the broken hearts and ruined lives, resulting from the coming of calamity.

He reviewed briefly a number of disasters that were still fresh in the memories of all—the earthquake at Messina, the loss on her maiden voyage of the Titanic, the fire at San Francisco, the tornadoes at Regina and Omaha, and, still later, the flooding of the Ohio Valley, and the desolation at Dayton.

“Death,” said Rev. Mr. Woodside, “is the most stubborn fact in life. No good purpose can be served either by thinking too much about it, or of avoiding thinking of it at all.

Death is the greatest leveller. Living men are separated by natural or artificial conditions, but in death they are undivided."

"Mr. Woodside then spoke of the ruthlessness of death. Like the great natural forces before which man was powerless—the tornado, the lightning, the flood, the flames—death made no distinction. These forces destroyed humanity with the same indifference as they did the beast of the field or the trees of the forest. "Are we, then," asked Mr. Woodside, "only the playthings of natural forces? True, we have much power. Man has put much beneath his feet. Some natural forces he controls, but of others all men are afraid. But if our beliefs lead us no farther than that we are part of nature, then we are of all men most miserable. We can only love nature as one of the manifestations of God, and the spiritual part of every man makes him know that he is greater than the order of Nature."

In answering the question as to why such disasters as those all had recently read of were permitted by Providence, Mr. Woodside said it was first necessary to subtract therefrom those parts of them for which man was responsible. The Titanic's officers were warned of icebergs and the people of Dayton of the weakness of the Ohio levees. While none could fathom the infinite purposes of God, they all knew that in His plan for humanity suffering occupied a large place. Cal-

amity and disaster often taught men how to avoid their repetition, just as the San Francisco earthquake taught men how to erect buildings to stand shock.

Rev. Mr. Woodside frankly acknowledged that there was no human explanation for the broken heart or the stricken life. At best there were but few guiding hints or suggestions. Such disasters as those recently occurring taught all the lesson of heroism and self-denial. It was in such dreadful calamities that these virtues shone brightest. They taught also the folly of placing treasures on earth, where flood or flame could in a few moments destroy the accumulations of a lifetime.

"Let us build," concluded the speaker, "not skyscrapers, nor even homes, but temples of character, invisible, but as enduring as eternity. And, finally, since death is the last and inescapable fact of life—since some of you I am speaking to work on high scaffolds or among electric wires—and since none of us know that we may see another Sabbath or even another day, let us so live that Death will not find us reproaching ourselves for work undone duties neglected, privileges unimproved."

The music for the evening included Duncan's anthem, "Abide With Me," with Mr. Duncan Campbell as soloist, and Parke's "Nearer to Thee," sung by the Mount Pleasant Male Quartette.

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## A SONNET OF CHANGE

While moss grew deeper on the crannied wall,  
 While ivy round the ragged altar stole,  
 While cypress waved its wings and stood alone  
 And watch'd the churchyard gather in its toll:  
 While lovers met upon the trysting-day  
 And plighted troth in broken words of love,  
 And grandsires whiled a pleasing hour away  
 Recalling dreams that early passion wove—  
 The great, broad ocean on the sea-beach fell,  
 And sang the cadent song it first had sung,  
 And Time came by and heard the deepening knell—  
 His locks more hoary o'er his shoulder hung—  
 And gravely said: "I may uplift the sod,  
 But this song is a monument of God."

—R. F. A.



# SESSION and MANAGERS



This section of the Magazine will report monthly a summary of the proceedings of the two principal governing bodies of the church—the Session (the sphere of which is largely spiritual, and which concerns itself with the fundamental reason for, and very essence of, a church's organization), and the Board of Managers, the duty of which is to direct the church's business affairs.

Only a small percentage of the congregation knows much of the work done by these important bodies. It is hoped that more widespread interest in, and sympathy for, the work the church is trying to do may result from the publicity given in these columns to the deliberations of the spiritual and administrative representatives of the members and adherents.

## SESSION NOTES

The Session regrets the loss to the Mount Pleasant Congregation of one of its Elders, Mr. W. C. Lawrence, who has gone to reside at Eburne, and who is transferring his membership to Eburne Church. As an Elder he proved faithful to his charge and acted for some time with great efficiency as Convenor of the Musical Committee. The loss to Mount Pleasant is undoubtedly a gain to Eburne, as we feel sure he will help forward the work of the Church in that growing district.

The Session also regrets the loss of another Elder, Mr. G. H. Lewis, whose business relations compel him to reside in Seattle, and whose genial presence is missed in our midst.

Attention is again called to the Mission schemes of the Church. Out of the Million Dollar Scheme, launched by the Assembly for Missionary work in Canada, \$7,000 was the sum allotted to Mount Pleasant to raise last year, and although the congregation did very well in raising the sum of something like \$4,000, which was a marked advance on the year previous, still we do not measure up to our responsibility. We hope a larger response will be forthcoming this year by the more liberal use of the Duplex Envelope system, one pocket of which is for the mission schemes of the Church. There is a tremendous work before the Church in both the home and foreign missions, and it requires both time and money to further the cause.

The Session regrets to record the death of Mrs. W. Johnston, of 118 Fifth Avenue east, during the past few weeks, one of the oldest members of the congregation, and who endeared herself to all with whom she came in contact. Her largeness of heart and great

hospitality, and above all, her pure Christian life, have left an example for us to emulate. Truly she followed in her Master's footsteps. The Session also records with sympathy the death of Mr. and Mrs. J. B. Abernethy's little girl, of 517 Broadway east, also the death of Mr. George Murray, of 2726 Main Street, and commend the sorrowing ones to the prayers of the congregation.

The services are being well attended. On Easter Sunday, Communion was celebrated in the morning, in which a large number took part and in the evening every available seat was occupied. Special sermons and special musical services were rendered both morning and evening.

At the last ordinary Communion service, 34 new members joined, and the membership still keeps increasing.

The ushers are doing their work faithfully, and one or two conferences have been held with a view of, if possible, increasing the attention paid to strangers and making them feel at home as soon as they enter the Church doors.

Application was made to the Session by the King's Daughters, who are pursuing a philanthropic work, and leave was given to occupy one of the rooms of the Church for one or two nights each week when women and young girls employed in the city can meet together for social intercourse and mutual benefit. This is a practical work which the Church should seek to foster.

The congregation sympathizes with Principal MacKay of Westminster Hall in the great loss he has sustained by the sudden death of Mrs. MacKay, and sorrow with him in his sorrow.

## THE BOARD OF MANAGERS

The past two months have been of more than usual interest and importance in the administration of the church, some new departures of far-reaching effect having been inaugurated within that period.

The new Board of Managers met for the first time on February 11th. Mr. J. L. Stewart announced that he would not again be a candidate for the Chairmanship, and Mr. John Ross was elected his successor. The other officers for the year were:—Secretary, Mr. R. Baxter; treasurer, Mr. Ledingham; envelope secretaries, Messrs. Ferrier and Ridington.

Property Committee—Messrs. Muir, Wylie and Gibson.

The treasurer's statement showed:—

Cr. balance, January 1.....	\$397.80
Receipts January.....	626.70
	<hr/>
	1024.50

Accounts to the amount of \$853.57 were ordered paid, leaving a balance of \$170.93.

The church's contribution to the Assembly and Synod funds were discussed, as were also needed improvements to the church property. This was followed by a general discussion covering many departments of church activity, the outcome being a request for a joint conference of the Managers and Session, with a view to improving the church's general efficiency.

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The conference was held on Monday, the 17th February, nineteen members of the two boards being present. Everyone present was invited to freely express his views, and nearly all did so. The need of strengthening the spiritual power of the members, and the poor attendance at the purely spiritual meetings, was remarked by several of the elders, while some of the managers supplemented this with suggestions of a more administrative character. Among other suggestions, Mr. Ridington advocated greater publicity to the church's work, by the reporting of Mr. Woodside's sermons, believing that more general knowledge of the excellent discourses delivered Sunday by Sunday would largely increase the attendance, and enable the managers to undertake needed work by increasing the revenue.

After many phases of church work and conditions had been reviewed, Mr. Woodside stated that Mr. McTaggart had interviewed him regarding the publication of a church

magazine. Prior to this a Publicity Committee consisting of Messrs. Ridington, Dugald, Campbell and McTaggart, had been appointed, to make more generally known the work of the church, and to this committee the matter of a magazine was referred, with instructions to report at an adjourned conference, to be held on March 5th.

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This adjourned meeting was also largely attended. Some discussion took place as to holding a religious census of the district, the matter being finally left with Mr. Woodside, to consult with ministers of neighboring churches. The Publicity Committee presented its report on the proposed magazine, recommending that it be tried for a period of three months. This would entail an expense of about \$900, for three issues of 2000 copies each. This cost it was suggested to defray by the advertising, and the details of this were given. It was recommended that a Board of Guarantors be organized, to finance the project, and share any contingent loss pro rata. Eleven of those present immediately offered to go on the Board for \$50 each, and subsequently this number was increased to 15, and the Guarantee Fund to \$750.

After some discussion it was unanimously agreed that the recommendations of the Publicity Committee be adopted, and the magazine published.

Many other matters of importance to the church's spiritual power and financial prosperity were discussed at these two conferences, but limitations of space prevent their being reported here. It was felt by all that much good had been accomplished by the two governing bodies of the church meeting together, frankly discussing their common problems, and seeking to increase the church's usefulness.

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The regular monthly meeting of the managers took place on March 11th.

The treasurer's report showed:—

Balance, January.....	\$170.93
Collections, February.....	739.70
	<hr/>
	910.63

Accounts and salaries to the amount of \$661.23, were ordered paid, leaving a credit balance of \$249.40.

Mr. Woodside wrote that the Synod and Assembly Fund accounts had been remitted to the Session, and had by them been reduced to \$40 and \$60 respectively.

Some discussion had taken place at the previous joint meetings concerning the advisability of the managers, instead of the ushers, taking up the offertory. The matter was disposed of at this meeting by the following resolution: "That the Chairman be requested to interview the Head Usher, and to state that after discussing the circumstances the Managers see no reason for changing the present system, with which they are entirely satisfied."

The Sunday school asked for needed additional library shelving, the matter being left to the Property Committee. Additional hymn books for the church were ordered, and Mr. R. H. Baxter was appointed correspondent from the Managers' Board to the Magazine. Mr. Ridington reported progress on the organization of the new venture, and its managerial staff was appointed, as follows: Editors, John Ridington, and E. D. McTaggart; business manager, J. L. Stewart; circulation, Dugald Campbell.

The meeting then adjourned.

At another meeting, of the Board of Guarantors, Mr. John McAllister was appointed treasurer of the monthly.

## FINANCES

### Detailed Statement of Receipts on Ordinary Revenue for First Three Months of 1913.

The statement printed below gives complete details of the church revenue for the months of January, February and March, both from the Envelopes and Open Collections, and is transcribed from the Treasurer's records as entered each week at the close of morning and evening service.

The revenue for the Missionary and other Schemes of the Church was prepared in a similar way for publication in this issue, but pressure on space prevents its appearing till next month.

	Envelopes.	Open
Jan. 5—a.m. ....	\$ 46.80	\$ 21.25
" —p.m. ....	32.70	60.15
	79.50	81.40
		160.90
" 12—a.m. ....	46.50	48.25
" —p.m. ....	26.60	20.85
	73.10	69.10
		142.20
" 19—a.m. ....	62.45	18.65
" —p.m. ....	30.20	51.45
	92.65	70.10
		162.75

	Envelopes.	Open
Jan. 26—a.m. ....	52.65	23.00
" —p.m. ....	27.10	53.10
	79.75	76.10
Total Collection .....		155.85
Envelopes .....		\$325.00
Open .....		296.70
Total for January .....		\$621.70
	Envelopes.	Open
Feb. 2—a.m. ....	\$ 62.35	\$ 24.70
" —p.m. ....	39.90	56.65
	102.25	81.35
		183.60
" 9—a.m. ....	50.10	25.65
" —p.m. ....	37.30	57.50
	87.40	83.15
		170.55
" 16—a.m. ....	41.65	16.85
" —p.m. ....	34.70	99.70
	76.35	116.55
		192.90
" 23—a.m. ....	71.15	28.00
" —p.m. ....	28.20	65.30
	99.35	93.30
		192.65
Total Collection—		
Envelopes .....		\$865.35
Open .....		374.35
Special from Sabbath School .....		125.00
Total for February .....		\$864.70
Mch. 2—a.m. ....	\$ 87.50	\$ 40.45
" —p.m. ....	30.60	67.80
	118.10	108.25
		226.35
" 9—a.m. ....	60.00	32.15
" —p.m. ....	30.85	60.00
	90.85	92.15
		183.00
" 16—a.m. ....	57.30	16.85
" —p.m. ....	20.15	77.70
	77.45	94.55
		172.00
" 23—a.m. ....	64.10	38.90
" —p.m. ....	39.10	77.60
	103.20	116.50
		219.70
" 30—a.m. ....	60.80	30.55
" —p.m. ....	26.05	76.05
	86.85	106.60
		193.45
Total Collections—		
Envelopes .....		\$477.00
Open .....		517.50
Total for March .....		\$994.50





REV. JOHN W. WOODSIDE, M. A., Ph. R.

*Drawn from life by*

MALCOLM CHARLESON

# MEN and WOMEN of the CHURCH :

## No. 1—REV. J. W. WOODSIDE

The quiet rustle of a seating congregation, and the murmur of subdued conversation suddenly ceases. From the electroliers overhead comes an added radiance. Doors on either side of the choir loft are opened, and with decorous orderliness the singers march to their appointed places, and stand, reverently waiting for the beginning of worship. The organ modulates from the intricate phrasing of the preluding voluntary to the simple, sweet, majestic chords beginning the Doxology. Following, after a moment's interval, the last of the bass section, there comes into view the minister, and as he walks toward the rostrum the congregation rises, and unites with heartiness in the familiar quatrain that is the most universal of Christian hymns.

This concluded, the worshippers listen with bowed heads to an invocation that breathes the very spirit of supplication, faith and aspiration, and that keys the hearts of all to a sense of harmony with the spiritual and the unseen. As the strong, simple, reverent sentences succeed each other, there descends on those assembled the positive realization they are in the House of God—that this is Beth-el, the Gate of Heaven—that here man can get into touch with the Infinite, and draw therefrom his strength and his inspiration.

After a hymn, the minister opens the Book and announces the first lesson, and as it is read in a full, natural voice, with just emphasis, and without the slightest trace of elocutionary affectation, opportunity is afforded the congregation to judge what manner of man, so far as externals go, is he who, Sabbath by Sabbath, ministers to them in spiritual things.

They see a man cast in large physical mould—big boned, well-muscled, full-blooded, vigorous. Over six feet in height, he has broad, square shoulders, and a torso that a wrestler might envy. There is about him that quiet suggestion of reposeful, confident strength that one associates with a powerful

physique. His head is massive, matching the rugged robustness of body. His brown hair droops carelessly over one side of an ample forehead. His cleanshaven face shows rough-hewn, powerful modelling, while the strongly marked chin and decisive lips betoken abundance of will power. Altogether the impression is heartening, attractive. One instinctively feels that here is a man with sympathies as wide as human activities—no cloistered monastic, no ecclesiastic of the etherealized, over-emphasized spiritual sort—but a man strong, warm, virile, direct, simple, sincere, balanced—a man in touch with his kind, with knowledge of their faults and weaknesses, but with profound faith in mankind's response to appeals to the nobler sides of its nature.

A very human man, too, one judges him, as his petitions ascend heavenward in the principal prayer of the Presbyterian service. He knows his people, their needs, their failings, their excellencies. He reads aright alike their temptations and their aspirations. "The common round, the daily task"—lives that are anxious, monotonous,—become beautiful and dignified as one hears prayer relate them to a wise and kind Eternal Purpose. Insensibly the thought of the worshippers uplifts to those fine uplands of the soul, where the petty and the ignoble is sloughed off, and man feels himself kin in spirit with his Creator, and daily life becomes livable in terms of spiritual beauty and heroism.

"More things are wrought by prayer than this world dreams of," and any Sabbath one can see something of its wonderworking power in hushing into silence and solemnity the spirit of the frivolous, in balm the bruises of the sorrowful, in strengthening the souls of the tempted, in sustaining the faith of the faltering. And it is certain that none who have watched with anxious love around a sick bed will hear the petitions for the recovery of those who are ill, or the prayers for those bereaved, without realizing that

God is a Refuge and Strength, and a very present Help in trouble, and that His servant's heart is one through which surges the strong tides of human sympathy.

When the time for the sermon arrives, the visitor may be surprised to find that instead of a scriptural text, the minister starts right in to discuss some apt topic. If a text is the basis of the discourse, it is read, and read again, and then the Book is shut. A momentary pause, in which the preacher's glance sweeps across his hearers, and in the first sentences he is at grips with his subject. Not even the semblance of a note is used, but in plain, nervous English, that the youngest or most illiterate can understand, the preacher's thought is developed. With only an occasional and altogether spontaneous gesture, and without the slightest effort towards rhetoric or oratory, the clear cut sentences ring out, perfectly heard in every part of the auditorium. Never once does he hesitate for a word. His speech is unhurried, vigorous, flexible Anglo-Saxon; his illustrations often homely and always illuminative, and frequently betray study of the sciences and arts.

The preacher is no theologian—or if he is, the fact never becomes apparent in his sermons. In the four score or more sermons he preaches in the course of a year, it is doubtful if there is even an incidental reference to theological disputes or polemical differences. It is typical of the preacher's simple, elemental character that he apparently waves aside questions of tithes of mint, and annis, and cummin, and stays sturdily with spiritual fundamentals.

It is easy, after having listened to a number of his sermons, to infer the framework of the preacher's beliefs. His creed is of almost apostolic simplicity. "Love toward God,—service to man," with the necessary implications of the two phrases, would pretty nearly cover the case. He believes that Christianity is as multi-phrased as life itself, and that religion is applicable and necessary to every condition of complex modern life. Far from modern civilization having outlived the necessity for religion, he believes that the world needs it to-day more than ever, and that the living truths taught by Jesus are just as adaptable and essential to the men of this generation of electricity and skyscrapers as they were to the simple fishermen of Galilee. With him Christianity is not a Sabbath creed, but a motive power that is in operation seven days in the week, and every week of the year.

It is this kind of religion that he preaches—the religion that does all things to the glory of God, and that serves Him equally well in dish-washing, carpentering and goods-selling as at the Wednesday evening prayer meeting.

Another thing that strikes a listener as a dominant note in the minister's belief is that modern life still affords as fine opportunities for moral heroism as any age of the world's history. The nobility of a life of courage and sacrifice he has often portrayed in words that have stimulated men and women to higher endeavor. "Men give their lives to science," said he in a recent sermon; "soldiers give their lives for their country, and for their patriotism, their courage, their devotion, men honor them! Give you your lives, if need be, for God! Young man, if the way of your duty is the way of the Cross—take it! If your path goes up a hill of Calvary, young man, go up!"

Combined with simplicity of belief, inspiring courage and broad humanity, there are fine business qualities,—tact in dealing with men, and organizing and executive ability that would make him successful in a commercial or professional career. Socially democratic and unpretentious, utterly devoid of clericalism, he is a fine type of the modern minister—spiritual, earnest, lovable, able.

The Rev. John Woodside was born at St. Sylvester West, P. Q., in the early eighties. He attended the common schools of his native town, and later the high school at Carleton Place. Thence he worked as a clerk in a hardware store at Sherbrooke, Quebec, and at that time made up his mind to enter the ministry. After he had studied for a few months at McGill, the late Superintendent Robertson practically forced him to undertake the charge of a country mission in Southern Alberta. He remained there a year, entering then as a student at Manitoba College, Winnipeg, where he graduated in 1904. He took his divinity course at the Presbyterian College, Montreal, and on its completion in 1907, was given his M. A. degree by Manitoba College. For six months before and after graduation he was assistant minister at St. Gabriel's, Montreal. In 1908 he was called to this Church. Three other congregations extended calls to Mr. Woodside since he came to Mount Pleasant, but all of these he has declined. It is the most earnest hope of the congregation that he may for many years continue as their minister, and as an inspiring and uplifting influence in the religious and civic life of Vancouver.



# WOMEN'S WORK



Since the dawn of Christianity women have found in the Church opportunity for expression of their highest development and most devoted service. In the circle of modern church activity women's work constitutes a larger segment than at any previous time. Many will read with some surprise the varied and splendid forms in which the energies of the women of this church manifest themselves. Readers will notice that all the societies included in this department are asking co-operation from ladies of the congregation not as yet identified with any of these organizations. It is hoped that these will select at least one society, in the work of which they would be interested, and increase its usefulness by enrolling themselves as new members therein.

## THE WOMAN'S GUILD

The Woman's Guild is a society formed by the women of the congregation, whose chief duties are to be of assistance to the Pastor and managers in every possible way, to visit the sick, and welcome the strangers and newcomers. This organization meets on the 3rd Wednesday of each month, at 3 p.m., in the ladies' parlor. President, Mrs. D. H. Robinson, 2237 Victoria Drive.

In order to assist in thoroughly overtaking the work connected with such a large and scattered congregation, various committees have been formed, and by being an active member on one or more of these committees, each member of the Guild has ample scope for her energies. The sick, floral, relief, musical, social, visiting, membership and Strathcona Institute committees all have their work for the year laid out for them, and the convenor of each committee brings her report to each monthly meeting, and thus all who attend the meetings are kept in touch with all that is being done.

The women who are appointed as delegates to the Local Council of Women, the Alexandra Orphanage, and the Children's Aid also bring the reports of their visits, and keep the members well posted in the doings of these outside societies.

When the new Church was opened in 1910, the Women's Guild undertook the financing of the fine organ which was then installed,

and which cost \$5,400, with five years in which to pay. By hard work on the part of the members under the able leadership of Mrs. W. C. Steeves, President of the Guild for three and a half years, and by the assistance of the choir, who donated the proceeds of concerts which they gave from time to time, to the organ fund of the Guild, \$4,600 of the price of the organ has now been paid, leaving a balance still of \$800, which it is confidently hoped will be cleared off this year.

To aid the Woman's Guild in wiping off this debt the Dramatic Society of the Church are kindly lending a helping hand. Already they have donated \$75.00, being proceeds of entertainments given in January, and they are now busy preparing for another entertainment to be given on April 24th, which is also to benefit the Guild's organ fund.

The members of the Guild themselves have been making various plans to raise the necessary money. They are at present making arrangements for "A Trip Round the World" in May, of which fuller particulars will be given later. The annual strawberry and ice cream festival and apron sale will take place in June, and a large sale of work is arranged for some time in the Fall. Surely out of such a large congregation there should be a much larger membership of this society than there is at present. New members will be cordially welcomed at the next regular monthly meeting, which will be held on Wednesday, April 16th.

## WOMEN'S HOME MISSIONARY SOCIETY

It was necessary that, in a church with such a large membership as Mount Pleasant Presbyterian, some special effort should be made along the line of Home Mission work. So, realizing the greatness of the need, the many problems arising out of our mixed population, our tide of immigration and the pioneering of newly opened sections of country, and feeling the ever-increasing call for earnest effort towards safe-guarding Canada's future, we organized our W. H. M. S. last April.

Last year we held eight meetings, and we believe the interest has grown steadily. We did not, at the outset, place undue stress on the financial side of the question, although we realized its importance, but we hoped that phase of the matter would right itself when the knowledge of needs and conditions should have aroused the proper spirit of enthusiasm. We listened to a number of profitable addresses from those in touch with, or conversant with, different departments of Home Mission work, and in this way, as well as by intelligent reading for ourselves, have learned a great deal. Our voluntary offerings last year amounted to \$101.30, but we hope to far exceed that amount this year.

Our Home Mission Pioneer is a monthly published in Toronto, and, considering the amount of information it contains, is remarkably cheap. The subscriber receives it, mailed to her own address, for eighteen cents a year. The subscriptions are taken by our Literary Secretary, Mrs. Ferrier. This year we have already fifty-four subscribers, a larger number than any other auxiliary in the Presbyterian.

Our Home Helpers' Secretary is Mrs. McLeod, who has a committee of nine women to assist her. The work of this department is heavy, as these women purpose calling on the women of the congregation with a view to stimulating interest in mission work and to securing as Home Helpers those who, for some reason or other, find it impossible to attend the meetings. Those who become Home Helpers promise to assist by their prayers, by offerings and by reading faithfully the monthly Pioneer in order to become acquainted with the work. Much good should be accomplished through these Home Helpers.

A comparatively recent department of Home Mission work is that of the Stranger. This is

under the control of the Home Mission Board with the W. H. M. S. as auxiliary. Each auxiliary appoints its Stranger's Secretary, whose duty it is to co-operate with the minister in reporting to the Board the name and future address of every person leaving the congregation, and in seeing that strangers coming into the district are called upon and welcomed into the Church. As soon as the Home Mission office receives the information of a removal, the minister in the town or district to which the stranger is going, will be notified. The Board receives also all names of immigrants through their Immigration Chaplains. It is hoped that, through this department, Presbyterians coming from other lands will be welcomed to a church home, and that those moving from place to place in Canada can be so traced, so that the tremendous leakage in the Church, now so evident, may in part be stopped. Mrs. Caspell, our President, has undertaken this work of Stranger's Secretary for 1913, and already names of strangers have come from the Home Mission Board.

On the evening of March 12th we held our first thank-offering meeting. It was well attended by members and others. Prayers for home mission work were offered by Mr. Steele, Mr. Petrie, Mrs. Campbell, Mrs. Milne and Mr. Woodside. Miss Ross sang a solo which all enjoyed. A thank-offering of \$71.40 was received. The chief feature of the meeting was an address by Rev. Leslie Pidgeon on "Home Missions in British Columbia."

In his address Dr. Pidgeon told us that the mission fields extend from Yukon to the boundary, and from Agassiz to the coast, and the problem is the largest of any of the Presbyteries of the Church in Canada. There are forty-four Mission fields, and nineteen augmented charges, each of which consists generally of three preaching stations, making about two hundred working centres.

The work is among three classes—the urban population, farmers, and camp men. In the first two classes few are able to assume heavy responsibilities beyond the homes they are trying to establish, therefore the Church must to a great extent supply its own men and equipment. Among construction men, loggers, miners, and fishermen the work is wholly unremunerative. It is also most difficult on account of the general indifference of the people, the unsettled conditions of a new country, the homelessness of the men, and the non-enforcement of the law. This persistent

policy demands most urgently an awakened popular sentiment to enforce the laws of Canada, and thus provide conditions for effective work by the Church.

Notwithstanding the difficulties, progress is being made which may, perhaps, be best shown in figures. For the half year ending March 31st, those in charge asked for \$4,486.00 from the Home Mission Committee, and for the next half year they have applied for \$12,400.00. If this large increase from the Church is expected as a whole, increased practical interest must be shown.

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We have planned a very fine program for the remainder of the present year, and, although our attendance is double that of last year, we feel that there are still many women in the congregation who might take advantage of these meetings, and, by joining us, help on the good work and receive benefit themselves in so doing. We meet every second Tuesday in the month, in the Ladies' Parlor, at 3 p. m.

## WOMEN'S FOREIGN MISSIONARY SOCIETY

The Women's Foreign Missionary Society is one of the oldest organizations of the Mount Pleasant Presbyterian Church, and those connected with it feel both thankful and stimulated by the measure of success resulting from their efforts. There are about 40 members on the roll of the society at the present time, and the attendance at its monthly meeting average 20. The hope and ambition of those actively connected with this branch of church work is that everyone in the congregation will contribute something to its success. All cannot be regular attendants at the society's meetings, but all can give something—either of service, of time, of money—towards the work of world redemption, and even if there are those so circumstanced that they cannot do any of these things, they can help the work by their prayers.

For some years the society has supported an orphan boy at Ohoushat, but upon careful consideration this was discontinued, it being felt that the Foreign Mission Board at Toronto was more competent to decide on the disposition of the funds contributed by the Society for the spread of the Gospel than its members could possibly be. In addition, there has been sent periodically to the Indian Mission school at Alberni a bale of clothing, together with the money for shoes.

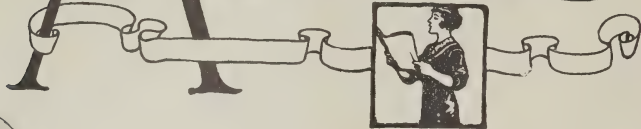
The society meets once a month. The meetings last one hour, and are both interesting and instructive. The members familiarize themselves by study with the conditions of the foreign fields for the regeneration of which the Presbyterian Church in Canada has made itself responsible, and keep themselves in touch with the details and progress of the work. Whenever possible, missionaries from the foreign fields are secured to address our meetings, and in many instances the members have been greatly cheered and encouraged by the measure of success already achieved, while at the same time they are stimulated to further endeavor through an added consciousness of the magnitude of the work yet to be done, as clearly shown in the missionaries' addresses.

In the third week in March the Society celebrated the Livingstone Centenary, the proceedings being made especially interesting by short sketches covering different aspects of the life and work of the great Christian missionary and explorer.

The society is trying to do its share in carrying out our Master's command, "Go ye unto all the world, and preach the Gospel to every creature." Its members feel, however, that the Society's usefulness and power would be very greatly augmented if its membership could be very materially increased. At present it does not comprise five per cent. of the Church's membership. Instead of 20, there should be four or five times that number at the Society's meetings, and a keener and more sympathetic interest in its work throughout the whole congregation. Many women in our Church are not connected with any of the women's organizations. To all such we extend a hearty welcome, and a cordial invitation to work with us toward the coming of that day when men shall not need to say: "Know ye the Lord?" because all men shall know Him, from the least even unto the greatest, and when the knowledge of God shall cover the earth, even as the waters cover the great deep.

During the past month, one diploma for perfect recitation of the Shorter Catechism, awarded by the General Assembly, has been presented in our school, Miss Edna MacNeill being the winner. Miss MacNeill had won distinction in our school on numerous occasions, but this latest honor is her most outstanding achievement. We hope for many others during the year.

# MUSIC




*Mr. L. R. Bridgman  
F. T. C. M., Organist  
and Choirmaster*

The month of March was interesting from a musical standpoint in that the great Christian Festival of Easter fell therein, and as is customary, a much more ambitious programme was undertaken at both services than is usual on ordinary Sabbaths. The evening

service was largely choral, and included some really good music. Martin's well known Easter Anthem, "As It Began to Dawn" was the first choral item at both services. Mr. C. C. Smitheringale taking the solo. Mr. T. D. MacDonald sung Johnson's "Endless Day" with much feeling. The most important number from a musical point of view was the aria and chorus, "From Thy Love as a Father," from Gounod's "Redemption," the choral background to the superb melody being rendered in an excellent manner by the choir, the beautiful closing passages being particularly effective. The aria was sung by Mrs. J. G. Mullen. No higher praise can be given her interpretation than that it was adequate to the magnificent aria.

The duet, "My Faith Looks Up to Thee," (Bassford) was sung by Miss Kitty Clark and Mr. F. J. McKellar, and was a pleasing change from the heavy chorus preceding it. Then succeeded an unaccompanied anthem, "Thou Hidden Source," (Jeffers) which was sung with a broad effect; principally in pianissimos, and from an artistic point of view was second only to the "Redemption" chorus. The last of the Easter music at the evening service was a ladies' trio, "Saviour, Again to Thy Dear Name," (Llewellyn) and was sung by the Misses Gladys Wallace, Hilda Crofts, and May Russell.

At the morning service Miss Margaret Ross sang the beautiful aria from Handel's Messiah, "I Know that My Redeemer Liveth," and was a fine vocal expression of the spirit of Easter-

tide. A most important musical item was an unaccompanied anthem, "For God so Loved the World," from Stainer's "Crucifixion," and, like the other numbers of the Easter music, showed care in preparation and intelligence in treatment.

The remaining musical programme for the Sunday services during March was as follows: March 2nd, morning service, anthem, "Ye Shall Dwell in the Land," (Stainer); soloists, Miss Irene Caspell and Mr. J. S. Pearse. Evening service, solo, "For He Shall Give His Angels Charge Over Thee," (Jeffers), Mr. F. J. McKellar.

March 9th, morning service, anthem, "Even Me," (Warren); soloist, Mr. Duncan Campbell. Evening service, anthem, "Holy Art Thou," (Handell-Kingsmill); solo, "Guard While I Sleep," (Warrington), Miss Gladys Wallace.

March 16th, morning service, anthem, "The Splendour of Thy Glory, Lord," (Woodward). Evening service, anthem, "The Lord is King," (Lansing); soloist, Miss Nellie Duthie; anthem, "O Come to My Heart, Lord Jesus," soloists, Messrs. Smitheringale and McKellar; solo, "The Palms," (Faure); soloist, Mr. J. S. Pearse.

March 30th, morning service, anthem, "Jesu, Saviour, Pilot Me," (James). Evening service, anthem, "Abide With Me," (Dunstan); soloist, Mr. Duncan Campbell; quartette, "Nearer to Thee," (Parks); Mount Pleasant Male Quartette.

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## St. Andrew's Church Opened.

The congregation of St. Andrew's Church, North Vancouver, held their opening services on February 9th, and the organ which had been installed was dedicated on this occasion, Mr. Bridgeman presiding at the morning service. On the following Friday evening an organ recital and concert was given by Mr. Bridgeman, assisted by the Mount Pleasant Presbyterian Church choir.



# The SUNDAY SCHOOL



The Sabbath School Association of the Mount Pleasant Presbyterian Church is undoubtedly the largest, perhaps the best organized, and certainly one of the most successful of all its institutions. It provides spiritual instruction almost from the cradle, right up to manhood and womanhood. Nigh on a thousand young people gather in the school rooms every Sunday afternoon. Few sights are more inspiring, or more significant, of the certainty of humanity's progress. A visit to our Sabbath School is an education in modern methods of spiritual efficiency, adapted to every phase of mental development.

In presenting the Sunday School column in the initial number of our magazine, we would remind our church members and adherents at the outset that this part of our church work is, in our opinion, perhaps the most vital organization in connection with the Church. The Sunday School is a most modern institution, and is a vast improvement on the past, and is truly worthy of universal recognition as the most flexible, adaptable and far-reaching institution ever yet devised for the conversion of the world. So long as it means more to the Kingdom of God on earth to win a boy for Christian service than it does to win a man, just so long will the importance of the Sunday School be recognized and appreciated. While the Sunday School is in a sense the nursery of the Church, the idea of childhood implied in that expression has done more, perhaps, than anything else to retard the progress of the work in the schools of our country. The Sunday School should be no more for children than for parents, and in this respect we would repeat the oft-extended verbal invitation, and ask all those interested in the service of the Master to give the Sunday School their serious consideration, for it is here that the future of our Church is trained; it is here that the seeds of Christian service are sown.

In our own particular school, we have seven departments, all conducted on well organized lines.

## **The Cradle Roll Department.**

This department is composed entirely of the infants of the congregation, whose names are entered on our cradle roll shortly after baptism, and who are kept in mind by the School until the little ones are old enough to

attend. In this relation may we ask the fathers and mothers in connection with our congregation to be diligent in having the names of the lambs of the flock entered on the roll early in life. This department is in charge of two thoroughly competent ladies, Mrs. Stewart and Mrs. Wallace, who are anxious to keep in touch with the parents whose children come under their supervision. We seek the co-operation of all for this important work.

## **Beginners' Department.**

The Beginners' Department is held in the athletic reading room of the Church. In this department are grouped the children of ages up to three or four years, graded according to public school standards. All children under public school age are eligible for this department, where a special pictorial Bible course is taught, and the very simple child stories of the Bible are made plain to the minds of the extreme young. Here, also the first simple Sunday School hymns are taught. In this class at the present time there are upwards of fifty children each Sunday, under the able supervision of Mrs. J. Ferrier.

## **Primary Department.**

The primary department is composed of graduates of the previous department, and the age of the scholars in this branch of the school is from four or five to six or seven. We are using a graded Bible lesson in this branch, and the complete course extends over three years. Miss Sheepy is in charge of this work and is ably supported by a staff of twelve ladies, whose untiring zeal in the work of the Kingdom is producing results of a very gratifying nature.

### Junior Department.

The junior department is the next step up in the graded school, where a further course of advanced graded Bible lesson work is taken up. This course extends over four years, and should and does fit the pupil for the still more advanced work of the school in the higher departments. We have considerably over two hundred scholars in this department, Miss C. Langley being the superintendent in charge of the work, with a staff of nine teachers.

### Intermediate Department.

This is the heaviest department in the school at the present time. Here are gathered boys and girls in the adolescent age, and at perhaps the most critical time in their lives. It is essentially the question age with our scholars, when their minds are one mass of interrogations, and while we would in no way belittle any department of our school, we are bound to confess that it is here where we have our greatest problems. We depart from the graded lesson of the junior department in this branch and take up the International Lesson, and the success attained by many of our scholars in recent years in this branch of the work testifies to the faithful and efficient work of the staff of teachers all through the school. Many decisions for the Christian life are made here, and a satisfactory percentage of our scholars have joined as members in full communion from this department. We have about three hundred scholars in the intermediate department, but still we have room for more, and we ask the parents and friends to help us in our work by not only sending the children to the school, but coming themselves.

### Bible Classes.

We have four large classes of young men and women in our school, who have not yet graduated to the senior adult Bible Class. These classes are as follows:

Junior Auroras—Teacher, Miss Smith. Composed of girls of the age of fourteen to seventeen. The class roll contains about fifty names.

Junior Comets—Teacher, Mr. D. Campbell. Same ages as the one above, with a class roll of thirty.

Senior Auroras—Teacher, Mrs. A. Cavers. Composed of girls of the ages of 17 to 21. This class has a roll of well-nigh seventy, with a splendid average attendance.

Senior Comets—Teacher, Mr. C. E. Disher.

Young men of from 17 to 21 years and upwards. A roll of some sixty.

In addition to these, we have an organized Adult Bible Class, under the leadership of Mr. W. Crann, meeting at the same hour as the school, and taking up the International Lesson. This class we look to for our substitute teachers. We specially appeal to the young people of the Church to interest themselves in this class, as much earnest and fruitful effort is being made to learn of the truths of the Bible.

Taken in all, we have a school roll of 850. Our average attendance is about 500. We have a staff of 72 teachers and officers. Our aim is, at least, "a roll of 1,000 in 1913."

Our missionary attainment during the past year has been the maintenance of a mission school at Strawberry Hill, B. C., to which we have contributed a sum of \$125.

This year the Senior Auroras and Junior Auroras are each supporting a girl attending school in Korea.

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The following statistics, embracing the first quarter of the present year, will be of interest to those who are interested in the work of the Sunday School:

Average attendance, Primary Department, 199; Senior Adult Bible Class, 16; Main School, 310; Officers, (exclusive of teachers), 18. New scholars registered thus far this year, 49. Number of visitors, 37. Average school collection, \$20.85. Average total attendance, 551.

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## THE COMET CLUB

The Comet Club, a Bible Class for young men from the age of seventeen to the early twenties, was formed on February 20th, 1910. Mr. C. E. Disher, the present teacher of the class, was the prime mover in the organization of this class, and he has had charge of it since the inception of the club. The motto of the club is "Christ our Motto Every Time," and from this motto, taking the first letter of each word, the word "Comet" was composed.

At the inception of the class the number of enlisted members was in the neighborhood of thirty, while to-day the club has grown until something over sixty are enrolled on the membership. The average weekly attendance is in the neighborhood of forty. The regular weekly devotional meetings of the club take place at the Sunday School hour, in connec-

tion with the regular meeting of the Sunday School. During the summer months, the club meets at 9.30 a.m. on Sundays, it having proved more advantageous to the welfare of the class to change the meeting hour for the summer months. The lessons from Sunday to Sunday are taken by some of the members of the class, under the supervision of Mr. Disher. In this way the interest of the class is maintained at a high level, and the fact that each member has at stated periods an opportunity to take a very active part, serves to strengthen the young men in Bible teaching and speaking.

There is in connection with the club a live literary and debating society and during the winter just closing, some splendid weekly meetings have been held, when topics of interest to our day and time were taken up, as well as a number of debates on familiar topics, and served to keep the young men in touch with live issues.

Clean, healthy athletics hold a strong place among the members of the club, and the members of the class are among the top-notchers in the Sunday School League. In 1911 one team was entered in the Sunday School Baseball League, and was successful

in winning the championship. In 1912, two teams were entered in the same league, and the Comet Club teams maintained their superiority and won all three of the divisions, Senior, Intermediate and Junior. The Intermediate team played in both their own league and the junior, the members being able to qualify in the age limit restrictions. Besides this the Comet Club defeated the Y. P. S. C. E. team for the church championship. During the past winter, they have held a strong place in the Sunday School Basketball League, being second in the running, with the Church team leading them for honors.

An annual concert is held to keep the financial end of the club in good condition, the concert this year being held on Friday evening last, when a splendid turnout listened to the efforts of the club to entertain, and a good sum was realized from the venture. Taken in all, the Comet Club is a useful organization among the young men on the "Hill" and the members are among the most active workers in Christian work in the city.

The Comets wish to thank all those who contributed to the success of their entertainment on Friday last, especially those who assisted the boys to entertain their friends.

# YOUNG PEOPLE'S SOCIETIES



Among the outstanding features of this Church are the diversity, enthusiasm and large membership of all organizations devoted to the spiritual and social needs of its young men and women. These various societies supplement during the week the excellent work done by the Sabbath School on Sunday, and, like it, aim to provide for all ages, from the little child to the young man and woman. Few departments of Church work are more important and none more interesting than those to be found from month to month in this section of the Monthly.

## SENIOR C. E. NEWS

Young People's Society of Christian Endeavor, Senior Department.

President, Mr. Duncan Campbell.

The above society holds its meetings every Monday evening in the main Sunday School hall. All young people are invited. The meetings arranged for April, with subjects and speakers, are as follows:—

April 7.—"The Ideal Christian," Miss B. Anderson and Miss J. McDonald.

April 14.—"I can Do All Things," Dv. McMillan and Mr. J. G. Thomson.

April 21.—"Favorite Verses in the Psalms," Miss J. Currie and Miss G. Wallace.

April 28.—"An Evening with Longfellow," Mr. D. Campbell and Miss V. L. Campbell.

Looking back over the past work one finds much to be thankful for at the good progress made in all departments. Although the num-

bers do not appear to have kept pace with the progress made, one must consider the many other branches that have been formed, which work towards the same end, and, as an Endeavor Society, it is divided into three branches, instead of one.

#### Mr. Smitheringale's Address.

The meetings during March were well attended and interesting. Undoubtedly the most interesting meeting was that which was to have been a debate, but, owing to the somewhat peculiar nature of the subject, and the possibility of a few misunderstanding what may have been said, it was decided not to have the meeting take that form. However, Mr. Smitheringale agreed to speak on the "Practical Christianity of the Fraternal Societies." There were many who were disappointed as they had anticipated a particularly interesting meeting, but their disappointment was shortlived, on account of the very able way the speaker handled the topic. As a member of quite a number of these brotherhoods, and also being a member of the relief board of the Society of the Knights of Pythias, he gave some very interesting and at times pathetic incidents of his work, and of similar committees, and many left the meeting feeling that they as members of the C. E. might do a lot more work.

#### Dr. Grant Spoke.

On the 17th of March, Doctor Grant, a retired minister, and, at one time missionary to the East Indies, spoke about a little work he was doing in the city amongst these people, and asked for personal assistance. He spoke briefly on the assistance that had already been given him in the form of a meeting but he called for personal workers.

#### Paper on Vital Living.

Vital living was the subject taken for the meeting of March 24th. Very clear and interesting papers were given by Miss Storry and Miss J. Caspell. A particularly pleasing feature of the meeting was a solo by Miss Gladys Wallace, who sang "Beautiful Isle of Somewhere."

#### Missionary Committee.

It is gratifying to learn that within the next two or three weeks plans and specifications will be completed for the proposed new home for old people to be erected in Hastings Townsite. It was announced at the meeting of the Associated Charities at the City Hall on March 26th, when it was decided that the

architect, Mr. Perry, should be instructed to draw them up.

The building will be strongly constructed of brick, and to be made fireproof. It will afford accommodation for 60 men and 20 women, and will, when finished, cost about \$50,000. After the civic building committee has given its approval, tenders will be called for. Only the main building will be proceeded with at first, the original plan to have four separate cottages for the accommodation of aged married couples having been temporarily abandoned. Accommodation for these persons will be provided in the main building.

Hastings Townsite is a much longer way than the present home, and will mean greater sacrifice and more volunteers to continue the work. This committee has been doing the work, by holding short meetings every Sunday afternoon.

#### Evangelical Meetings.

Commencing April 13th, there will be held in the central mission, Abbott Street, a series of evangelical meetings. Services are being held by the different denominational societies during the previous week. It is hoped that these services will be a stimulus for greater Christian work.

Wednesday, April 9th, the meeting will be conducted by the Presbyterian Societies.

#### Junior Christian Endeavor.

(Superintendent, Miss C. McKenzie)

The above society holds its meetings regularly every Sunday morning at 10 o'clock in the Junior Endeavor room. Every boy and girl is asked to come to the meetings. The meetings for April are:

April 6.—"What is your purpose for this month?"

April 13.—"Learning and doing God's will."

April 20.—"Paul's hardships and ours."

April 27.—John Mark, a man who failed once but tried again.

During March the society has been very busy. On the 27th it held a social to increase the funds, and besides having an enjoyable time, the receipts were \$5.00. The Sunday meetings have been well attended, the average being about 20, with 35 on the roll.

One of the special features this year is memory work, and many Bible verses have been memorized. On March 16th the society listened to a delightful talk by Mrs. Milne on the life of David Livingstone, the boys and girls enjoyed it to the full extent.



## DRAMATIC SOCIETY

Although in its infancy, the Dramatic Society has already given proof of its practical utility in the ranks of Church organizations. Their first meeting was only attended by some half-dozen members. What they lacked in numbers was made up by the enthusiasm of those present, and the society was formed with the primary object of assisting the Woman's Guild in their efforts to clear the debt off the organ by producing some form of dramatic entertainment. After several weeks of pains-taking work, performances were given on the 22nd and 23rd of January last in the Church Hall by members, with the kind assistance of several ladies who contributed musical items. Notwithstanding the inclemency of the weather, the Church Hall was fairly well filled on both occasions, and the most creditable feature to the members of the society themselves was the fact of the unstinted praise bestowed upon their efforts by the audiences.

This enterprising society intends to make another appearance this season on the evening of the 24th April in the Oddfellow's Hall, Main Street, this hall being more suitable to their style of entertainment. Their object is again to assist the Woman's Guild, and they earnestly hope that the congregation will not only aid them in this respect, but serve a twofold purpose by aiding the Woman's Guild and encouraging the efforts of the amateurs.

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## LITERARY AND DEBATING SOCIETY

In connection with any Church or other progressive institution, there is no sphere of activity more morally beneficial than a well-organized literary and debating society. It is beyond question that many of the most talented orators, statesmen, and less degree literary geniuses owed a measure of their success to being connected with literary and debating societies in their early career. Such societies as these often stimulate the hidden talent of the younger mind, and bring into prominence phases of character which have never been in evidence before. The object therefore of a literary and debating society in connection with the Church should be, to give every interested member a chance of displaying his or her talent.

The inauguration of the society consisted in a debate on the following resolution:—"That the present naval policy of the Domin-

ion Government is in the best interests of Canada and the Empire." The speakers for the affirmative were ex-Reeve Harvey, of Point Grey, and R. F. Adams, and for the negative, Mr. John Ridington and Dr. W. D. Murray.

The meeting was an enthusiastic one, and the audience listened with rapt attention to the arguments of both sides. After a lengthy consideration of the facts submitted by the speakers, the judges gave a verdict in favor of the negative.

At the next meeting of the society, Prof. W. R. Taylor of Westminster Hall, gave a luminous and instructive address on "Socialism." The speaker traced the history of Socialism from the earliest times down to the present day, in the countries where it had been temporarily or progressively adopted. He further demonstrated why Socialism had progressed more favorably in some countries than in others, and elucidated the fact that if Socialism is to have a world-wide influence it must walk hand in hand with the Christian Church. He concluded by stating that the future of Socialism is veiled and uncertain.

At the last meeting of the society, another interesting debate was held. The resolution was "That Ireland should have Home Rule." Messrs. Adams and Clerihue upheld the resolution, while Messrs. Whitley and Moore opposed it. The professional talent of Mr. Whitley was much in evidence, and though the speakers for the affirmative fought stubbornly for their cause, the decision was given against them.

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## ELOCUTION CLASS

Speech enters so much into our daily life that it behoves us to be careful to speak correctly. Unfortunately, however, the majority of people are content to go through the world without giving elocution a thought.

For the purpose of giving an opportunity of studying this most important art a class has been formed. It meets every Tuesday evening during the winter months. The text book used is "Studies in Elocution" by J. Harrower, teacher to Glasgow University. Some twenty-four have availed themselves of the opportunity to attend, and marked progress has been made. Many of the members are now able to read—and that creditably—several interesting pieces, and no doubt they will be ready to assist the social meetings as opportunity affords.



The Christianity that ignores either body or mind in seeking to benefit the soul defeats its own purpose. "The glory of a young man is in his strength," and many a modern Christian is heterodox enough to doubt the inspiration of the Psalmist when he asserted that "the Lord taketh not pleasure in the legs of a man." Physical development is now believed to be part of the training necessary for proper living, and the church encourages all clean athletics, both in and out of doors. In this Department will be found every month items of interest concerning the Church's various clubs for games and sports, and news of the results of the competitions in which they enter.

## THE GYMNASIUM

The season is now drawing to a close, and though the members of the Church Gymnasium classes are hardly satisfied with the accomplishments for the first part of the year, they intend to do better next fall than they have succeeded in doing during the past winter. The club were unable to secure an instructor for Tuesday evening, and consequently the Senior and Junior Classes have not been very successful. The Intermediate Class, however, has advanced a great deal during the winter, under the able instruction of Mr. Cruikshank, in basketball and all lines of physical development. The Reading Room has not been used as much during the winter as it should. A number of popular magazines were subscribed for, and effort made to make things as comfortable as possible, and it is a pity that better advantage is not taken of these facilities. The classes have not been so well attended as usual during the past winter. Those interested would like to see the young people line up with enthusiasm for the fall work. Effort is being made to secure a competent instructor for the autumn session, and to make things as interesting as possible. It is to be hoped that, after the summer vacation substantial improvement can be recorded in the physical development department of the church, both as to the number of those taking the course and the degree of proficiency they will attain under competent instruction.

The athletic end of the C. E. work has not been lost sight of in connection with the society. To give a detailed account of the most promising athletic ventures of the members would entail more space in this number than is available. However, among the more prominent undertakings was that of the tennis

club of last season. This club, while composed of experienced players, nevertheless won outstanding laurels in the season of 1912. Entering the newly-organized Church League of the city our representatives succeeded in capturing the premier honors, that of mixed doubles, and of singles. In the former, Mrs. Cavers and Mr. C. Russell were the successful ones, while Mr. R. Story captured the prize in the latter event. This coming season should, with the experience gained last year, prove a banner year in tennis work, and it is hoped that a very early start will be made.

Among the winter successes of a social nature in the society were the skating nights at the local arena, where many of the skating enthusiasts of the society met on Wednesday night and enjoyed the invigorating exercise, and the excursions to the new rink at New Westminster. There were two or three trips to the Royal City during the season, and to say they were enjoyable would be putting it mildly indeed. An outstanding success would be a more applicable term, both from a financial point of view and socially. Indeed, there are murmurings of friendships formed and of associations strengthened which, no doubt, future numbers of the magazine will account for in a lengthy manner. The success of the various excursion parties may be attributed largely to the social committee, and more especially to its energetic convenor, Mr. N. Somerville.

Rumors are in the air as to the formation of a baseball team representative of the Mt. Pleasant Presbyterian C. E. Society to enter the City Baseball League. There is an abundance of material available for the formation of a strong nine, and we commend this premature intimation to the thinking wielders of

the willow. While a winning team is a good thing it is not absolutely essential to the successful development of the character of the player. To be a good loser is of infinitely greater importance, and the man or boy who can lose an honest fight, and still keep coming on for more, surely is to be admired to a greater degree than an easy-going winner.

## BASEBALL

The "Comet Club" is the only organization representing the church in this particular line of sport. In the past two years they have been successful in bringing four championships to the church and with the support of the people, which was lacking last year, they hope to accomplish even greater things this coming season.

The Comets have secured the use of the Simon Fraser school grounds on Wednesday evenings and Saturday afternoons for the purpose of practice. It is their intention to enter two teams in the Sunday School Baseball League, and we would ask that all who can will secure a copy of the schedule, which will be published in the local press in a short time, and turn out to the games and help to support the boys in this way.

## TENNIS CLUB

The last season of the tennis club was in every respect successful. Although the club is a young institution, nevertheless the players are by no means deficient in skill. This was proven last year, when it captured the mixed doubles and gent's singles in the Presbyterian Tennis League. This league, formed last season, had entries from Vancouver and South Vancouver churches. The Mount Pleasant players, though successful in the end, were given several close matches. The cup, presented by Rev. R. J. Wilson, pastor of St. Andrew's Church, has to be won three times, not necessarily in succession, before it can be claimed. As we are the only club with a win to its credit we have a very good opportunity to capture the cup, and add it to the many already won by the various clubs and organizations of the church.

The annual meeting was held on the 18th March, and new officers appointed to their positions. Judging by the number present at the meeting the membership this season will be very large. Everything points to a very successful year.

## SENIOR BASKETBALL

Senior Basketball was not taken up until late in the past season, owing to the fact that class work was the main factor in the gymnasium course. As several challenges were presented we trained carefully, and finally fielded a team. Our first games with McGill resulted in victory. Next came the Sixth Avenue Methodists, and another win was placed to our credit. Our next match with McGill, however, was lost by a narrow margin.

Shortly after this game a Sunday School League was formed. Each team, of which there were five, played eight games. When the league ended we were very pleased to find ourselves topping the league with a number of games to spare. Although the shield promised to the winning team has not yet been given we shall receive it as soon as it has been engraved.

Ending our season we played the Normal School in their Gymnasium, to decide a tie, each team having won a game. We were successful, winning by the score of 28-18. By so doing we gave the Normals their first defeat in fourteen games. With these victories to our credit we are waiting till next season again brings around gymnasium work and basketball.

For attendance at school every Sunday for the past five years, Miss Hazel Gow was in March presented with a handsome Bible, the prize offered by the Association for continuous attendance at the school.

\* \* \* \*

The centenary of David Livingstone was celebrated in our school on the 16th inst., when the grouped departments of the school listened to a short address by Rev. Mr. Woodside, on "the Life of the Famous Missionary."

\* \* \* \*

The Senior Auroras entertained their friends on the evening of the 18th inst. at an Irish concert and social. The Auroras are capital entertainers, and more than lived up to their reputation as "northern lights" of our community.

\* \* \* \*

In connection with our school are two fully equipped and thoroughly up-to-date libraries, containing many of the best books of our time. In all we have considerably over 1,000 volumes, and the interest taken in the libraries by the scholars is in itself sufficient evidence of the worth of the volumes contained therein.

## LATE HOURS—A SUGGESTION.

We have noticed a decided tendency on the part of the different organizations in connection with the Church, when holding entertainments of any description, to delay the commencement of the program until considerably after the stated hour. This method of procedure is inevitably followed by an unwarranted dragging of the closing portions of the entertainment, to a very late hour. In this connection we respectfully suggest that organizations be prompt in commencing at the hour stated, and that the Board of Managers have a definite hour when "church" lights should be out; in this way giving people an opportunity to spend the closing hours of the day in the sanctity of their own homes. Especially has this been noticeable in connection with the various young people's organizations, the result being an unwarranted keeping of late hours by many of our young people.

The Sunday School Orchestra, under the leadership of Mr. Roy Hunter, is a splendid help in the musical part of the service. Any scholars of a musical turn will be made welcome in "our front row."

\* \* \* \*

We ask for the support of the Church members in connection with the Sunday School work. We feel we are not in touch with nearly all the friends of our Church, and would ask the parents to send their children to the school regularly, and to assist the scholars with the preparation of the lesson at home.

\* \* \* \*

We hope at an early date to establish a Teachers' Training Department in our school. We have felt the need of such a department imperative for some time and definite announcement will be made shortly of progress in this respect. The course to be adopted will be that laid down by the General Assembly.

\* \* \* \*

During the month the quarterly banquet of the Association was held in the school room. Tables were laid for sixty and a large representation of the members of the association were on hand to partake of the refreshments, after which Rev. H. C. Fraser, one of Vancouver's bright young clergymen, gave a stirring address on Sunday School work among boys and girls in the "teen" age. Mr. Fraser's remarks were much to the point and were thoroughly appreciated.

## WITHOUT AND WITHIN.

If every man's internal care  
Were written on his brow  
How many would our pity share  
Who raise our envy now?

The fatal secret, when revealed  
Of every aching breast  
Would prove that only while concealed  
Their lot appeared the best.

—Metastasio.

## THE ROOT'S DREAM.

From the dark earth, cool and fragrant,  
A gnarled, unlovely root  
Sent forth to the rippling sunshine  
A slendor gold-green shoot.

The shoot, in the languid breezes,  
Was soon by a pale bloom bent;  
A sense of its frail white beauty  
The sun to the black root sent.

The root was thrilled by a vision,  
A vision of peace supreme—  
The fragile star of a blossom  
Was the black root's dainty dream.

—R. K. Munkittrick.

## WHAT LIFE IS.

"What is life but what a man is thinking of all day?"—Emerson.

If life were only what a man  
Thinks daily of—his little care,  
His petty all, his trivial plan,  
His sordid schemes to hoard and spare,  
His meagre ministry, his all  
Unequal strength to breast the stream;  
His large regret—repentance small;  
His poor unrealized dream—  
'Twere scarcely worth a passing nod;  
Meet it should end where it began,  
But 'tis not so. Life is what God  
Is daily thinking of for man.

—J. M. Lippmann.

## AWAKENING.

Night after night we dauntlessly embark  
On slumber's stream, in whose deep waves  
are drowned  
Sorrow and care, and with all senses bound  
Drift for a while beneath the sombre arc  
Of that full circle made of light and dark  
Called Life: yet have no fear, but know  
refund  
Lost consciousness shall be, even at the  
sound  
Of the first warble of some early lark  
Or touch of sunbeam. Oh, and why not then  
Lie down to our last sleep, still trusting Him  
Who guided us so oft through shadows dim,  
Believing somewhere on our sense again  
Some lark's sweet note, some golden beam,  
shall break  
And with glad voices cry, "Awake! Awake!"

—Stuart Sterne.



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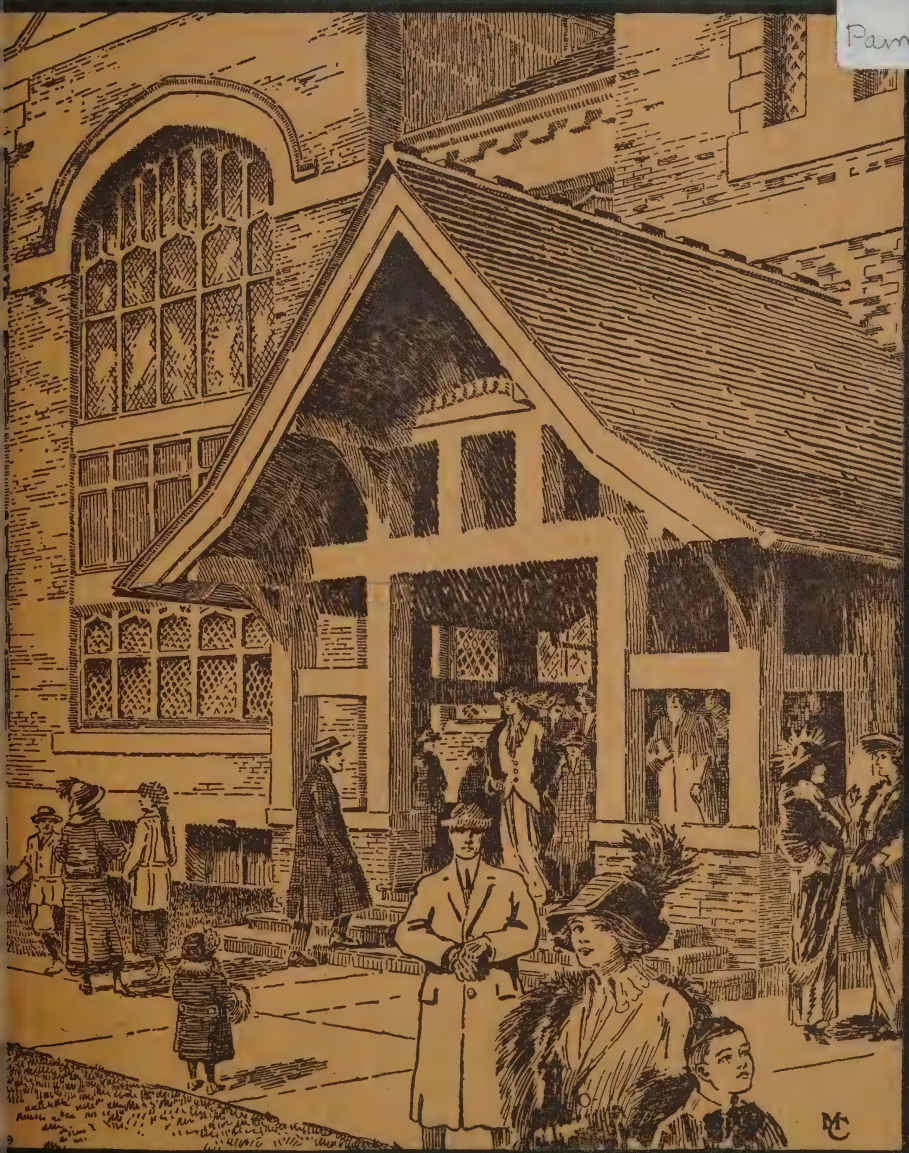
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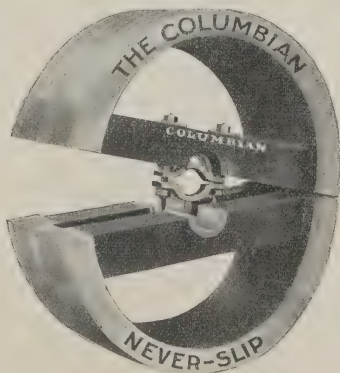
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# MOUNT PLEASANT PRESBYTERIAN MONTHLY

Vol. 1

VANCOUVER, B. C., MAY, 1913

No. 2

Published on the second Saturday of each month to give the people of the district information of the activities of the Mount Pleasant Presbyterian Church, corner 10th Ave. and Quebec St.

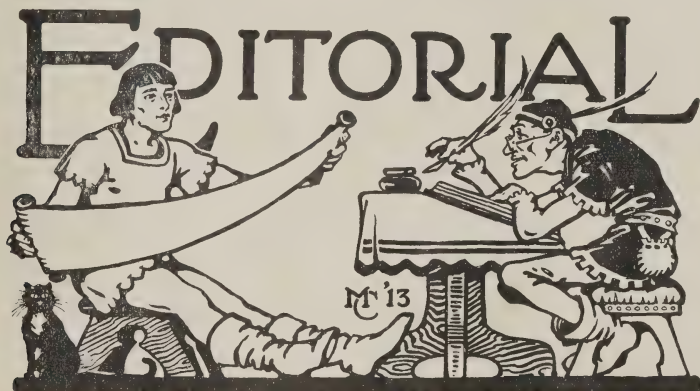
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Copy for changes of advertisements must be in the hands of the Business Manager, care of John McAllister, 2405 Main Street, by the last day of each month.

All cheques to be made payable to "Treasurer, Mount Pleasant Presbyterian Church Monthly."

Correspondents and secretaries of Church organizations are expected to report meetings and other events at the earliest possible date after their occurrence. Strict adherence to this rule is necessary to enable the editors to complete their work in time for publication.



## A PRIVILEGE—AND A RESPONSIBILITY

The reception accorded the Monthly, alike by the congregation, the people of Mount Pleasant and by such of the press and public as saw the initial number, was very warm and friendly. Congratulations and good wishes have been received, both in person and by letter, by the editorial and business departments, and have been, and are, duly and properly appreciated. A very large proportion of whatever credit this magazine is entitled to, however, is due to the correspondents who chronicle the activities of the various organizations of the church. These constitute the real backbone of the publication, for their monthly reports, setting forth, as they do, the plans and the accomplishments of the church departments, form the only real reason for

the Monthly's existence. It is to make the work of these diversified branches more widely known throughout the district of which our church is the centre that this enterprise was undertaken. Possibly the mere fact that their organized endeavor would be from month to month a matter of public record—that "a chiel's amang ye takin' notes, an', feth, he'll prent it"—will serve as a spur and stimulus to some church activities perhaps deficient in energy and initiative, while the more widely diffused knowledge of our church's objects and methods, resulting from the publication of the Monthly, should interest and attract many at present not connected either with the church, or with any of its enterprises.

It is obvious that this places upon the correspondents much responsibility. At the final analysis, the success or failure of this new venture in religious propaganda will be

theirs. To-day men and women unconsciously apply to any church the same standards as those by which they measure success or failure in any other department of life. They judge a church by its results. If in a church there is deep spiritual power—and without it a church is little different to a fraternal society or a social club—that essential and vital force will manifest itself in human service. Human service is often most efficient when systematized, and from the realization of this truth spring the many and widely different organizations working under the guiding spirit of Christ toward human betterment.

These institutions are, therefore, a fairly faithful index of the manner in which any church is fulfilling its high mission. In them are reflected its spiritual energy and power. Their adaptability, their enthusiasm, their efficiency—things that he who runs may read—are the standards by which the whole church is measured by those indifferent to, or incapable of appreciating, its real inner spiritual elements. Such a judgment is not final, but in the majority of cases it is not far from the truth. It is not often that a church that has abandoned the week-night prayer meeting, or with a negligible attendance at Christian endeavor, or missionary gatherings, or with a poorly organized and uninteresting Sabbath School, is a church of spiritual power.

Mount Pleasant Church can be congratulated on the fact that—though none of them are near perfection—its co-operative organizations are vigorous, energetic and healthy. It is hoped that these characteristics will be reflected month by month in the departments of the Monthly, so that its readers—who, even if church members, cannot possibly be actively engaged in the work of so many societies—will be enabled to follow with interest and sympathy their progress, and appreciate more fully, as they read of their aims and operations, the various ways in which the church of to-day—and our own church more especially—is endeavoring to meet the necessities of men while leading them upward towards light and God.

### "NEW WINE IN NEW BOTTLES"

The modern church has come to a realization that modern methods can with advantage be used in its work for the redemption of modern man. The swift-mingled, onrushing development of the past century, with its invention and perfection of unnumbered mech-

anical contrivances that multiply manifold man's working effectiveness, has placed in the hands of those desiring to use them the means of doing God's work in the world with enormously increased power. Little advantage has been taken by the Church of these new means of prosecuting her work, while the powers of evil have been quick to seize upon, and to prostitute to basest ends, every new contrivance invented by man's ingenuity. A hundred years ago John Wesley, who was ultra-modern in his mental attitude, and as adaptable in his methods as remarkable in his powers of religious organization, deplored the capture of forces potential for righteousness by the powers of iniquity. The authorship of a well-known quatrain, in reference to music—Wesley lived in the days of mournful chants and dirge-like psalms—is attributed to him. It asks a pertinent question:

Enlisted in the cause of sin,

Why should a good be evil?

Music, alas! too long has been

Forced to obey the devil!

From Music the reproach has since Wesley's time been removed. To-day she is the handmaid of religion, and no part of Christian worship is more truly devotional than that in which faith, and praise, and prayer are expressed in melody and harmony.

There are still, however, means of advancing the cause of the Kingdom of which the Church might with profit avail itself, but which, if used at all, are utilized very sparingly, and with obvious hesitation and apparent distrust. One of the most potent of these little-used forces is unquestionably the public press. Beyond question one of the mightiest factors in our complex modern life, and at once the reflection and the director of public sentiment, the Church has allowed the press to pursue its own path, indifferent to its splendid opportunities for usefulness, and negligent of its religious possibilities. As a result, the indifference of the Church has for years been matched by the indifference of the newspapers. A murder, a scandal, a ball game, a prize fight, a list of guests at Mrs So-and-So's "bridge," or the floral decorations at Mrs. Such-an-One's pink tea, all take precedence of church news in the daily papers. If the paper is crowded, the report of the sermon, or of the church gathering, is the first item that is "killed" in condensing the paper to its required size. Half a dozen reporters attend a big political meeting, but none are ever assigned to a church affair—or, if they are, it

is a sure sign that the editor is at his wit's end for lack of "copy."

Take another phase of the newspaper business—the advertising. Theatres buy liberal and regular publicity in the daily press, and one cannot open their morning paper without finding therein whisky advertisements that cost its makers much money. The Church of Christ practically does nothing to further its mission by using newspaper publicity. In an age in which every man feels favorable public knowledge of his business to be its bulwark and foundation, and in which fortunes have been made by the skilful use of printer's ink, the Church has done nothing in this regard. Spencer's store doubtless spends more in a single day in making its goods known to the people of Vancouver than all the churches in the city, with the burden of responsibility of nigh on two hundred thousand souls upon them, do in the course of a whole year.

It is proposed to correct this condition, and to embark next autumn on a campaign of religious publicity, endorsed and financed by all the churches of the city. The movement had its origin in similar campaigns carried out in Baltimore and Philadelphia, and which was tremendously successful in arresting and arousing citizens who had accepted organized religion as a matter of course, but realized nothing of its vital significance to a community. Full page advertisements were taken once a week in every paper published in those cities. The upper portion of the page contained a trenchantly-worded article, printed in bold type, setting forth some phase of the Church's value in modern civilization. The lower half of the page contained brief notices of the Sunday services of the churches combining in this publicity propaganda.

Here in Vancouver the moving spirit in this undertaking was Mr. John Nelson, who, discussing with one of the ministers of the city the need of the Church of to-day to adapt itself to modern conditions, was urged by him to address the Ministerial Association, giving his views. This Mr. Nelson did, and his suggestions were enthusiastically adopted. A committee, consisting of four clergymen and three laymen, was appointed to formulate and submit a scheme. The Rev. Lashley Hall, of Mount Pleasant Methodist Church, was chosen chairman of the committee, the lay members of which were Mr. Nelson, Mr. Roy Brown, of the "Province," and the editor of the Monthly. It was found that a full-page advertisement weekly in the four city papers for six months would cost about \$8500. It

was suggested that the four most important denominations—the Anglican, the Catholic, the Methodist and the Presbyterian,—should each contribute \$1500 toward the project, and a conditional scale of contributions was framed, based on the estimated numerical strength and financial ability of other churches. The scheme was demitted to the various denominations for their approval, and the matter is now pending, awaiting their endorsement.

The project is significant in at least this—it shows that the churches of Vancouver are alive to the opportunities that heretofore they have neglected, and are determined to find ways and means to get their message to those it is their mission to reach. If—as seems probable—the scheme is tried, and it achieves anything like the success it met in the two American cities that initiated the experiment, it will be worth a thousand times its money cost. It will be of enduring benefit in the elevation of the moral tone of Vancouver, and result in an enormously increased appreciation, on the part of the citizens, of the value and necessity of the Church, even considered as a civic or public institution.

#### WOMEN IN THE CHURCH.

The arrival of Miss Grogan, and the inauguration of her work as Deaconess, marks a notable forward step in the organization and efficiency of our Church. Since the beginning of Christianity the cause of Christ has owed much to the ministry of consecrated women, and all history, from the time of Miriam to that of Mrs. Booth, bears the deep impress of women of devoted zeal and holy character. The Apostle Paul, who desired women to keep silence in the churches, would doubtless change his apostolic mind could he but see the completeness and the utility of the many organizations for the promotion of Christ's Kingdom for which they are to-day responsible. The Roman Catholic Church has for centuries recognized, and used with tremendous effect, the service that women can give a church, and has long outgrown those early Christian inhibitions that were rather the reflection of the relation of the sexes at the time the Word was written than the revelation of the Divine Will. The Protestant denominations, however, have rather discouraged the utilization of women's gifts and powers until very recent years. The sphere of woman in the church was confined to Dorcas Societies, and similar institutions, and if she sewed gar-

ments for the poor, contributed monthly to the cause of foreign missions a few pence, saved by rigorous economy from household expenditures, read her Bible with diligence, loved her husband and children—feeding the former with regularity and mending for the latter with faithfulness—it was recognized that she was fulfilling with exemplary virtue the whole duty of her sex. This conception of woman's work, almost universal a half century ago, is to-day as extinct as the dodo. When, thirty years ago, women went on the streets to tell men of the love of Christ, they were subjected to every sort of physical and moral indignity, and the respectable and orthodox church-going population deplored such ill-regulated and unwomanly fanaticism. To-day, with women successfully competing with men in business, with women practitioners in all the professions—and showing themselves the peers of men in practically every department—with women given equal political rights with men in many countries, and with a thoroughly organized and persistent agitation for these rights in others, it is natural—indeed, inevitable—that she will take an ever-increasing share in the organized religious life of our own, and every, church.

To qualify for these enlarged privileges and responsibilities, training is essential, and for this need institutions have within quite recent years been established. The graduates of these institutions will in the next quarter century have much—very much—to do with the moulding and the shaping of the church's attitude to the problems it must, under Divine guidance, solve. They will also have much to do with both the church's spiritual power and its administrative efficiency. The calling of the deaconess is as sacred, and almost as important, as that of the minister. It demands identical qualities, and almost identical preparatory education, if its ideals of service are to be realized.

The eagerness with which the modern church has recognized the possibilities of this new and honorable Christian calling is demonstrated by the demand for trained deaconesses. This demand far exceeds the supply, and the condition promises to continue for years to come. It is months since our church determined to secure the services of one of these trained and consecrated women, and it is only now that one has been available. The congregation of Mount Pleasant Presbyterian Church welcomes Miss Grogan, and the Monthly expresses the hope of all when it wishes her success in her work, and joy in it.

## THE BUDGET AND THE FINANCE BOARD

The creation of a Finance Board and the adoption of "The Budget System" were practically simultaneous movements in the General Assembly. The Budget system is more or less known to us all. It is an attempt to estimate the total revenue required to efficiently prosecute the work of the Presbyterian Church at home and abroad. That total estimated revenue as allocated as judiciously as possible among the different synods, through them to the Presbyteries, and thence to the individual congregations. Thus a congregation is asked for a lump sum totalling their whole obligation in any given year. Under the old system each department of the Church's work, such as Home Missions, Foreign Missions, etc., submitted their own estimates and were allowed to make their own special appeals in individual congregations. It is easy to see the bewildering number of appeals, necessary in an ever-increasing work, which would thus be made to any congregation. Not only was such a system unbusiness-like, but confusing. Now under the Budget system we have one appeal, which includes all obligations.

To operate the Budget system successfully it was necessary to have a Finance Board representing all Canada. The Finance Board is an impartial body of laymen and ministers not directly connected with any other spending department in the Church. It is their business to receive the estimates of the different departments, to adjust the same, and submit an estimated Budget to the General Assembly. To them also has been committed the onerous task of not merely allocating to each Synod its share of the Budget, but of helping to procure the same.

The year 1912 was the first under the new system. The Church in that year accepted a Budget of \$1,000,000. A slight advance was made upon that amount in 1913, owing to our ever-increasing work, and a Budget of \$1,200,000 was accepted. The Finance Board, which has just recently met, after careful consideration of all the facts, agreed to submit a Budget for 1914 to the General Assembly totalling \$1,400,000. Out of that amount \$90,000 is expected from the Synod of British Columbia. All of these estimates are, of course, subject to the General Assembly, which meets the first Wednesday of June in the City of Toronto.



# PULPIT & PEW



This Department will contain from month to month summaries of several of the sermons preached in the Church. To those of the regular congregation unable to be present these will be read with interest, while to those readers of the Monthly who imagine that the Sabbath discourses at Mount Pleasant are mere theological disquisitions, unrelated to daily life or current thought, they will come with something of the shock of a pleasing surprise. Naturally, the sermons suffer from their necessary condensation. All that the exigencies of space will permit here is the report from the Vancouver papers. Every sermon contains much that is here omitted, but equally well worth while. Come next Sunday and hear one, and you will know that this is true. You will be made welcome, and will realize that, in the stimulus and inspiration toward fine living, your time has been well spent.

## PREACHES ON HOW TO COMBAT TEMPTATION

Rev. J. W. Woodside Delivers Powerful Sermon in His Own Church.

("Province" April 7th.)



Mount Pleasant Presbyterian Church was crowded to capacity at the service last evening when Rev. J. W. Woodside spoke on "The Fight for Life," and the value of, and the means by which to conquer, temptation. Seldom in the course of his three-year ministry has the Mount Pleasant congregation

heard from their pastor a more moving, eloquent and earnest sermon.

Temptation, said Mr. Woodside, was the universal lot, the inescapable experience, of all mankind. Men differ in very many respects, but are all alike in their exposure to temptation. They may change their environment or their associates, but no change will leave temptation behind. Seclusion gives no immunity—St. Anthony's temptation followed him, though he lived in a desert cave. Aspiration and achievement may lead men out from its grosser forms, but temptation then takes

other aspects, more subtle and insidious. The Christian is not one whit more free from temptation than any one else—for temptation is altogether inescapable.

Since none can avoid temptation, Mr. Woodside argued, it must have a place as part of the Eternal Purpose. For one thing, temptation keeps defined our convictions and our principles. Because of temptation we draw the line, and set up within ourselves standards of life and conduct. Temptation constitutes the moral opposition, by battling with which we gain power, and is in a sense the finest compliment paid to, as it is the greatest danger of, humanity.

To successfully fight temptation it is first necessary to have accurate knowledge concerning it. We should, as a preliminary to conquering him, first locate, and then know the strength of our enemy. It is almost always a humiliating thing to look clear into the eyes of our temptation, and but few are brave enough to do it, but the knowledge gained thereby generally means the avoidance of defeat. In a spiritual, as well as a military sense, exact knowledge of where, and how powerful is the enemy, is in almost every case the first step to victory. This exact knowledge gained, there follows the joy and exhilaration of battle. Further, victory to-day does not mean immunity to-morrow, but it does mean that a once-defeated temptation can never thereafter attack with the same confidence, and that the

victor goes into the fight, so far as subsequent temptations of that particular form are concerned, with new strength of heart.

Though certain temptations are inescapable, there are others, said Mr. Woodside, that can be avoided, and these it is our duty to avoid. In the ordinary compass of life enough of temptation assails men to justify them in side-stepping all that is avoidable. Within the limits of inescapable temptation a man may hope for victory, but beyond that limit man is wise to beware.

Some temptations we must meet and master in hand-to-hand conflict, while others are best routed by filling life with nobler things. "The expulsive power of a new affection," as Chalmers phrased it, was as efficacious as spiritual battle in giving victory from temptation.

Most men, asserted Mr. Woodside, find their greatest temptations in their associations and companionships. No desire to "go with the crowd," no fear of being taunted for squeamishness or priggishness, should prevent the breaking of associations that were impure, or the tendency of which was debasing.

Finally, Mr. Woodside said, in the fight against temptation one must never give up. There must be no compromise, he insisted. Demand nothing less than absolute victory. In the end we must—we will—win, for there are no victories a man can not win in the strength of God. In Him there is power to make men more than conquerors.

After the offertory Miss Margaret Ross sang "The Plains of Peace." The choral portion of the service included Pschnecker's setting of "Lead, Kindly Light," with Miss Nellie Duthie as soloist, and the unaccompanied anthem "Our Refuge."

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## THE POWER OF PURPOSE IN LIFE

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Interesting and Instructive Discourse at  
Mount Pleasant Presbyterian Church

by Rev. H. C. Fraser, M. A.

(Sunday evening, April 20.)

Taking as his text the words "Quit you like men—be strong," the battle cry of the Philistines three thousand years ago, and used centuries later by the Apostle Paul in writing to the weak, wavering and drifting Corinthians, Mr. Fraser said that to Paul life had but one grand purpose, the acceptance by men of Christ as their Saviour. Right down through

the vistas of history men of the Pauline type—men of singleness of purpose and of resolute will—had been the men who had dominated their generations, and left on humanity the impress of their character. In Jewish annals there was Moses, who led the Israelites out from bondage into a new national life; Samuel, who welded the divided and undisciplined tribes under the strong hand of Saul; Solomon, of Israel's prosperity, and Ezekiel, of her captivity; Daniel and the prophets—all these men were great men, in the fullest sense, because they felt they had a mission to fulfil, a work to do, and because they brought to that mission and work the consecrated and concentrated purpose of powerful minds. Secular history likewise, Mr. Fraser said, furnished abundant illustrations of the same truth, in Alexander the Great, Cato the Censor, Cromwell, Frederick of Prussia and Peter of Russia, and of hundreds of others. All were men whose names were written large in the histories of their own countries, because they were men with a definite aim in life.

"I mention these men," said Mr. Fraser, "not because I think that many, or perhaps any, of us are likely to influence a nation's history, as they did, but to show what a power purpose is. A purposeless life is like a ship without a rudder, driven hither and thither, the sport of wanton winds. We see this in everyday life. Who is the man who fails? He who has no plan, no system, who is the mere creature of circumstances! Who is he that succeeds? He who creates and controls circumstances, who has a definite aim, who has made up his mind to attain, and planned out the steps by which he will reach his goal."

"We waste time envying successful men," went on Mr. Fraser, "when we ought to be working to duplicate their success. Perhaps their beginnings were humbler, their opportunities less favorable, than our own. Their advantage lay in their possession of an aim, and a determination to achieve it. While others hesitated and debated, they worked. They knew the season "to take occasion by the hand."

"The heights by great men reached and kept,

Were not attained by sudden flight;

But they, while their companions slept,

Were toiling upwards in the night."

The price paid for success, Mr. Fraser stated, had to be paid in the same currency, in whatever department of life's activity—mental, physical, financial, spiritual—it was desired. Duration and concentration of effort

—these were the precedent conditions.

Immediately after His baptism Christ settled the whole plan and purpose of His life, and His example was one that all young people should imitate. "I wouldn't give much for the young man," said Mr. Fraser, "who doesn't feel the glow of possibility—who doesn't, even from a worldly point of view, know that the making or marring of his life is largely in his own hands. All of us have seen the entire transformation of some young man, who has been changed from an aimless, lackadaisical good-for-little young fellow into an alert, thoughtful, responsible young man wholly as the result of his recognition and realization of his own possibilities."

Mr. Fraser then proceeded to point out that in addition to a purpose, we must have principle in life. Purpose without principle may buy attainment, but not the respect of our fellow men. He who stands by principle, though alone, commands the respect alike of those who oppose him, and of those less robust souls who agree with him, but lack his courage. He who stands for righteousness and conscience against opposing hosts is like the Seraph Abdiel, in Milton's "Paradise Lost"—

Among the innumerable false unmoved,  
 "Among the faithless, faithful only he;  
 Unshaken, unseduced, unterrified,  
 His loyalty be kept, his love, his zeal;  
 Nor number nor example with him wrought  
 To swerve from truth, or change his constant mind  
 Though single."

"Noble as are some of the men I have named," said Mr. Fraser, in the latter part of his sermon, "and worthy as were the aims of many of them, there is One yet more worthy of imitation, a still nobler example of the man with a purpose—that Man who 'came not to be ministered unto, but to minister,' and to 'give His life a ransom for many.' Without an element of self-sacrifice akin to His tempering our life purposes, we shall miss one of the greatest joys, and lack one of the characteristics of manly strength, in life."

"I don't know that the average man in Vancouver," concluded Mr. Fraser, "can be accused of being without a purpose, but I do know that some have not as high, as noble, as unselfish a purpose as they once had. To us the great question should not be, How much can we get out of this West? but, How much can we put into it? The man with a purpose like this feels life well worth while. Selfishness

lies at the root of almost every sin. Jesus laid great stress on the thorough-goingness of Christianity. It is here most of us make one of our greatest mistakes—in putting self first, and first things second. A man may compromise with his own sense of right, and identify himself with a very little matter of wrong, and yet be shorn of his strength—be always conscious of a broken career, and feel that "it might have been." "What golden mornings into grayness go" when men lose sight of the noble purpose that once spurred them on!"

## "SEEING JESUS"

Splendid Discourse on Necessity of Personal Relations Between Mankind and Christ

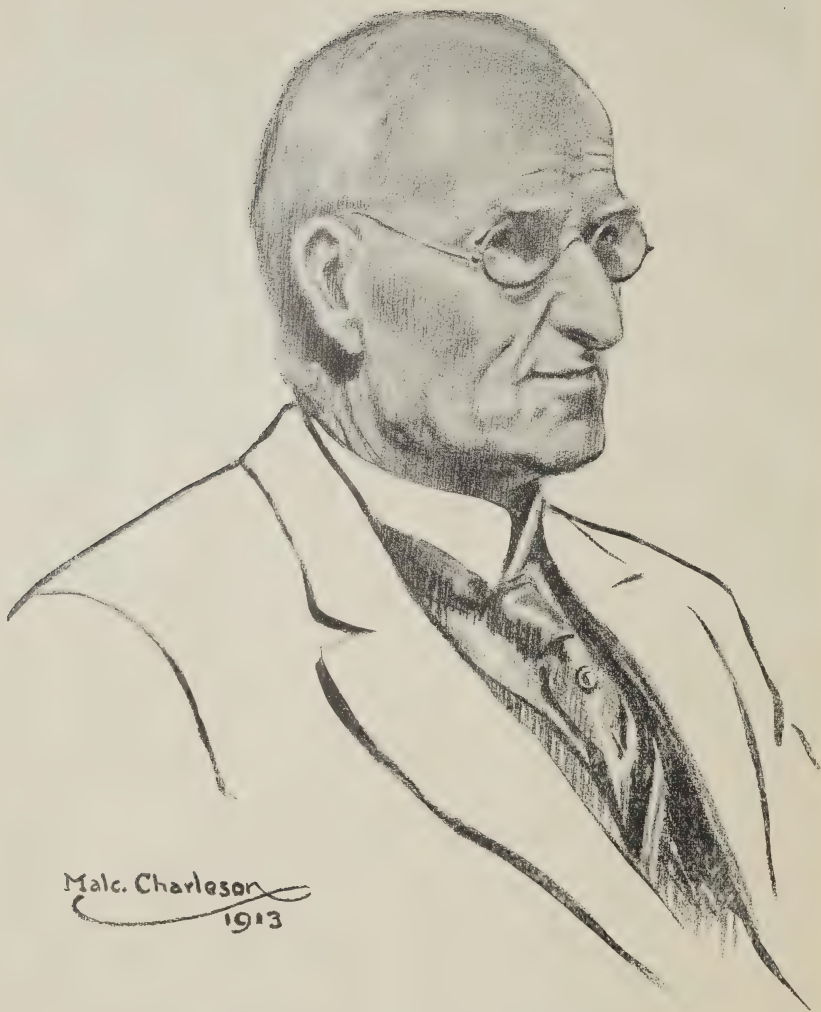
by Prof. W. R. Taylor

(Sunday evening, April 27.)

Speaking from John 12-21—"Sir, we would see Jesus," the statement of the Greeks who interviewed Philip, Prof. Taylor said that whatever may have been the motives by which these men had been moved to approach Jesus, it is evident that they would be satisfied only by a personal meeting with the Master. There is a danger, said the preacher, that most men, unlike those Greeks, will be satisfied with something less than a personal test of what the Christ has to say for Himself. Most religious difficulties, Mr. Taylor asserted, arise through a confusion of the accidentals of Christianity with the essence of it. The law of life, here, as elsewhere, is that with what-so measure you mete, it shall be meted to you again.

In spite of many different and baffling definitions of what Christianity is, supplied by modern criticism, agnosticism or dogmatism, this, at least, Mr. Taylor said, stands firm—that to see Christ is to see Him who comes to the race as the Healer of the Soul and the Servant of Humanity. The common experience of Christians, regardless of creed, from the dawn of Christianity to modern times, confirms this.

There is always the danger, Mr. Taylor concluded, that these simple elements of Christianity may be obscured by the Church in her own special activities, in the community, and in the individual life of Christians. But to the man who is willing to surrender his life to this simple creed, and come into personal and constant spiritual contact with Christ, there comes an empowering and cleansing vision of Him, and from that contact will come gladness and peace.



ISAAC GEORGE JOHNSTONE

"The Father of the Church"

*Drawn from life by*  
MALCOLM CHARLESON



# MEN and WOMEN of the CHURCH :

No. 2

ISAAC GEORGE JOHNSTONE

It is Sacrament Sunday, and the earlier portion of the service draws towards its close. The sermon—always shorter than usual on these solemn and sacred occasions—has been delivered. It was a sermon that set forth anew some phase of that Infinite Love that redeemed men through the suffering and the sacrifice of God Himself. Over many of the listeners, as the service proceeded, there comes the light that never shone on land or sea—that inner spiritual irradiation that transforms and transfigures, making gracious and lovely with the beauty of holiness the faces of men and women at other times commonplace. On the souls of the worshippers there descends a reverent and loving expectancy, for the Lord is in His holy temple, and the hearts of His servants are gladdened and stilled at His coming.

The sermon over, the minister, in the name of the Founder of the Feast, gives a simple, catholic and cordial invitation to all owning Christ as their Redeemer and their King to join with their brethren in carrying out yet once more their Lord's almost last command. And then the worshippers stand, and there ascend the strains of "Communion," the hymn that for a century has precluded Christianity's most solemn sacrament. The minister walks down from the pulpit, and, as is fitting, is one with the congregation. And, slowly pacing down either aisle, there march to their appointed places, under the choir and facing the congregation, the elders of the church to be ready, later, for their work of distributing the sacred symbols.

Leading the half-dozen men, walking with seemly decorum down the western aisle, is a tall but bent figure, that it is easy yet to see was in his prime, a man of commanding appearance and splendid physique. Age has dealt kindly with him; the lines of his face are the index of a strong, kindly, gentle, reflective, humorously shrewd character, in which

godliness is fundamental. He stands at the right of the minister, and in the centre of the semicircle of elders, of whom he appear to be by far the oldest. His hand trembles a little as, with his neighbor at the minister's side, he removes the napery from the table, and the covers from the communion trays, but none can look at him without realizing that he is yet full of vigor, despite his years, and without sensing also, that worthy living has set on his face the seal of goodness and the sign manual of peace.

When, later in the service, the elders pass along the aisles, serving the congregation with the bread and wine, opportunity is afforded to study the senior elder of Mount Pleasant Presbyterian Church. Though his tall frame is somewhat shrunken, and he is bowed a little with the weight of years, there is enough yet left of lingering physical strength and grace to make him merit more than a mere casual glance. His thin hair is snow-white. His prominent nose and strong chin give evidence of firmness and will. At ordinary times the set of his lips give him a quietly quizzical, whimsical expression, but they can set firmly enough on occasion, and align themselves inflexibly on a matter of conscience or duty. At the base of a high forehead bushy white eyebrows project like twin penthouses over eyes that reflect by turns almost as many moods as a child's. The face is that of one who has lived long, and lived much, who has met life bravely, and cheerfully, and simply, and on whom are plainly seen the honourable signs of service of a valiant and veteran soldier of the Cross. Time may have impaired the edge of his enthusiasms, but have only set firmer his loyalty. The verdict of those who watch him, as he stands or moves slowly down the aisle, or returns to the communion table to get another tray, is that here is one who, like Paul, has fought a good fight, and who, nearing the finish of his course, has kept the faith.

Younger men, who find life's problems abstruse and complex, and who live strenuous lives, often look at the senior elder with a certain degree of mingled wonder and self-reproach. They see how the passing years have written on his face the signs of goodness and simplicity and peace, and wonder whether his heart was tortured and mind bewildered by opposing, and apparently irreconcilable, duties, and whether he was ever assailed by temptations as insidious as some of those against which those to whom he ministers need pray to be safeguarded. They wonder, too, how many of his fellow-members will, at the senior elder's age, have on their faces the same settled signs of abiding confidence and peace. A look at his kindly countenance is a rebuke to turbulence and unrest, and to that fretful, feverish, and misguided ambition which inverts the order of importance in the purposes of life, and is thereby responsible for much of its disappointments and dissatisfactions. They feel that in insisting on simplicity, in doing daily duties manfully, and conserving moral energy for fundamentals, rather than dissipating and confusing it in the search for final adjustment of non-essentials, is, after all, the truest wisdom. A century, or five centuries hence, much that to-day is cherished most dearly will have been abandoned, but "the things that cannot be shaken will remain," and they sense that these are the things that the senior elder has grappled to his soul with hooks of steel. If a man's face is any true guide, verily he has his reward. With him at eventide there is light. He has been brought forth into "a large and wealthy place,"—his pathway now lies along the sunlit uplands of the Plains of Peace.

The senior elder is often called, in mingled affection and respect, "The Father of the Church." The title is well deserved. It is more than twenty-one years since he came to Mount Pleasant and opened up a blacksmith shop near the corner of Westminster Road and Main Street. The church—now used as an auto garage and repair shop—was then almost finished, and the senior elder gave a few days' work to assist in completing the structure. The church was an "augmented charge" then, and only partly self-supporting, but became wholly so the following year. Instead of the 1200 members, of which it can to-day boast, there were then but a score.

The opening of the new church was a notable event in the religious life of the city, and was celebrated by an old-fashioned "tea-

meeting." The building itself being required for the delivery of the public addresses that were the culmination of the dedicatory functions, the tea-meeting was held in the senior elder's blacksmith shop, and between 500 and 600 interested and hungry citizens were fed between 6 and 9 o'clock—a feat which, conditions considered, completely eclipses any subsequent banquet ever held in connection with the church.

Vancouver, at the time the senior elder joined the Mount Pleasant Church, could boast of only some 20,000 people, and Mount Pleasant presented a very different appearance to that it shows to-day. Street cars ran only to the False Creek bridge, which at that time was a more or less insecure pile affair, much longer than the steel structure soon to be removed in consequence of the C. N. R. improvements. Main Street itself was a rough trail, winding through huge charred stumps, and on it there was hardly a house. On Westminster Road there were but four or five residences. Thus the period of the senior elder's residence in Mount Pleasant synchronizes exactly, in point of time, with the complete era of its development.

Naturally, men of the elder's age live much in the past, and his quiet and reflective reminiscences, to those of a newer generation of church members, are full of interest.

Isaac George Johnstone was born at Dumfries, Scotland, and was brought to Ontario by his parents when less than two year old. He served his time as a blacksmith at Scarborough, near Toronto, and in 1881 moved to Manitoba, coming in by way of the States, and building up a business at Manitou, in the southern part of that province. He came to Vancouver early in 1892, joined the church in August of that year, and about a year later was elected an elder, an office he has borne, with honor to himself and benefit to the congregation, ever since.

He is "The Father of the Church" both in years and in service. The title reflects something of the reverence, esteem and affection with which a younger generation regards him, and the loving solicitude with which they compass him. Long may he be spared to bear the title.

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The Elders are endeavoring to visit the members in their districts during the month of May and hope this visit will be mutually helpful and advantageous.

# BEAUTY SPOTS AROUND VANCOUVER

## No. 1—OUR MOUNTAINS

(Newton W. Emmens)

Few cities are so favorably situated, geographically, as Vancouver, and none surpass it in the natural beauties of the surroundings, but how many of the dwellers therein fully appreciate this? Undoubtedly the majority are familiar with Stanley Park, English Bay, Capilano Canyon, and the lower reaches of the North Arm, but comparatively few have ventured into the rugged mountains on the north side of Burrard Inlet, or explored the valleys of the Capilano, Lynn or Seymour Creeks for more than a mile or two beyond the end of the existing car lines. Yet, along these valleys, and on the mountains flanking them, are "beauty spots" to gladden the heart of any lover of Nature, which can be reached with comparative ease, while the views to be obtained from the summits of the higher peaks are magnificent, amply repaying one for the exertion of the climb, and bringing to mind the lines from the poem of Henry Van Dyke, to the "God of the Open Air":

"By the breadth of the blue that shines in silence o'er me,  
By the length of the mountain lines that stretch before me,  
By the height of the cloud that sails, with rest in motion,  
Over the hills and the vales to the measureless ocean.  
(Oh, how the sight of the greater things enlarges the eyes)  
Draw me away from myself to the places of the hills and skies."

The Monthly is fortunate in having as contributor Mr. Newton W. Emmens, than whom few have greater love for, or better opportunities of knowing, or greater skill in depicting, the many beautiful scenes near Vancouver.



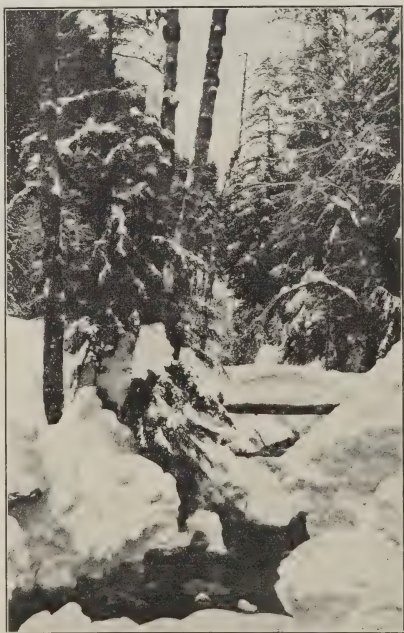
Newton W. Emmens

It is difficult to say at what season of the year the scenes around Vancouver are the more picturesque; in the Spring, when the trees and bushes are putting forth their new leaves; in the Summer, when they are in blossom; in the Autumn, when the leaves are turning, or in the Winter, when the snow lies deep, and all Nature seems to slumber beneath her white mantle.

Each season has beauties of its own, but it is, of course, far easier to travel over the trails when the snow is off, and, unless one is accustomed to snow-shoeing, it is not advisable to undertake long trips into the hills in winter time, as the snow is usually wet and heavy, making progress slow and arduous.

During the past winter the writer has made several trips into the mountains lying north of Burrard Inlet, and on to the summits of the mountains forming the divide between the Lynn and Capilano Valleys. On one of these trips, made early in February, after an unusually heavy snow-fall, the country traversed appeared like a veritable fairy-land, with its snow-draped trees glistening in the sunlight, and the white mountain peaks sharply outlined against the deep blue of the sky. Leaving by the North Vancouver ferry, the Lynn Valley car was taken to the end of the line, the valley road was then followed for about a mile

to the intake of the North Vancouver water-works, at which place there is a bridge spanning the stream. Crossing to the east side of the creek, snow-shoes were fastened on and



ON THE NORTH FORK, LYNN CREEK

the real tramp commenced. Owing to the depth of the snow the trail was completely hidden, and even the "blaze" marks on the trees were covered, so that it was a case of "go as you please," keeping in touch with the creek and following the line of least resistance along its bank. Five miles above the intake, Lynn Creek branches, one fork going to the north and the other to the west. Here the trail crosses the north fork, and continues in a westerly direction up the side of the mountain, on the north side of the west fork, to the cabin at the Lynn Creek zinc mine, at an elevation of 2200 feet above sea level. This last mile is the hardest part of the whole journey,

cabin accompanied him on his first ascent of the peak, following all day long like a dog, and having to be helped over places where the snow was too hard, steep and slippery to afford a good foot-hold. On the last three hundred feet of this climb the snow was packed so hard, and the slope was so steep, that it was necessary to cut steps in it with an axe in order to get up. The middle peak has been named "No Name" by some of the Vancouver mountaineers, and the most northerly peak still awaits christening.

From Cat Peak, at an altitude of 4500 feet, a very fine view of Crown Mountain and the Capilano Valley is obtained, while from No



CROWN MOUNTAIN FROM "CAT" PEAK

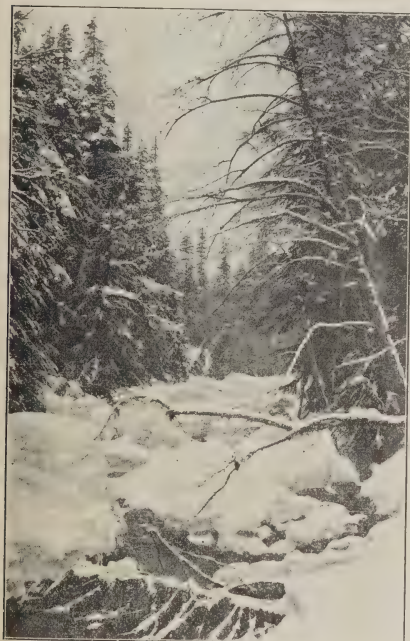
as the trail is very steep and climbs 1000 feet in that distance.

From the cabin there is a "blazed" trail leading to the crest of the divide, overlooking the Capilano Valley, from which the ascent of the ridge forming the western boundary of the north fork of Lynn Creek can be made in the winter time by climbing the snow-slopes. In the summer this route is impracticable, owing to the rock bluffs which have to be surmounted, the more feasible route being by way of the north fork. On this ridge are three prominent peaks, the most southerly of which has been named "Cat Peak" by the writer, for the reason that the cat from the

Name Peak, at an altitude of 4700 feet, the scene, on a clear day, is magnificent, and well worth the climb. At one's feet lies the basin at the source of the north fork of Lynn Creek; to the south can be seen the Lynn Peaks, Seymour Mountain, Mount Bishop, the upper part of Burrard Inlet, Hastings Townsite, the mouth of the Fraser River, and, in the extreme distance, the snow-capped Cascade Range, with Mount Baker standing out in bold relief against the sky. To the east is seen Cathedral and White Mountains in the middle distance, with tier after tier of rugged, snow-clad peaks rising beyond; to the west lies the valley of the Capilano River, flanked



by The Lions and other mountains, between which glimpses can be had of Howe Sound, with still more hills beyond; while to the north range after range of mountains appear as far as the eye can reach. In fact, one is standing, as it were, on an island in a sea of mountains, which, at eventide, when their snowy crests reflect the glorious colors of the setting sun, and the valleys fill with the purple shadows of approaching night, form a scene of sublime beauty which the pen cannot



WINTER ON LYNN CREEK

adequately describe or photograph reproduce, and raises one's thoughts to the Creator of all, filling the heart with thanksgiving for the "inward joy in all things heard and seen," and bringing to mind Coleman's lines:

"As far as sight could reach the wild peaks  
rose,

Tier after tier against the limpid blue,  
Titanic forms that stormed the heavens  
anew,

At every turn, crowned with imperial snows."

## FINANCE

## ORDINARY REVENUE, APRIL, 1913

	Envelopes	Open	Totals	
April 6—a. m...	\$ 50.95	\$26.40	\$ 77.35	
—p. m...	39.15	71.40	110.55	\$187.90
13—a. m...	66.85	37.30	104.15	
—p. m...	24.65	65.75	90.40	194.55
20—a. m...	52.60	42.50	95.10	
—p. m...	29.95	52.45	82.40	177.50
27—a. m...	55.05	21.00	76.05	
—p. m...	23.95	52.25	76.20	152.25
	\$343.15	\$369.05	\$712.20	\$712.20

## SUMMARY 1913

	Envelopes	Open	Schemes	Total
Jan. ....	\$325.00	\$296.70	\$161.15	\$772.85
Feb. ....	365.35	374.35	132.15	871.85
March ....	477.00	517.50	180.85	1175.35
April ....	343.15	369.05	141.50	853.70
	\$1510.50	\$1557.60	\$605.65	\$3673.75

RECEIPTS FOR MISSIONARY AND OTHER  
SCHEMES OF THE CHURCH

	a.m.	p.m.	Total
Jan. 5.....	\$39.00	\$11.70	\$50.70
" 12.....	20.15	12.55	32.70
" 19.....	22.65	9.70	32.35
" 26.....	21.40	14.00	35.40

Total for January..... \$161.15

	a.m.	p.m.	Total
Feb. 2.....	\$32.25	\$15.45	\$38.70
" 9.....	19.90	11.15	31.05
" 16.....	18.25	8.85	27.10
" 23.....	24.60	11.00	35.60

Total for February..... \$132.15

	a.m.	p.m.	Total
March 2.....	\$35.15	\$10.30	\$45.45
" 9.....	24.00	9.95	33.45
" 16.....	14.90	17.40	32.30
" 23.....	21.50	13.75	35.25
" 30.....	21.25	13.15	34.40

Total for March..... \$180.85

	a.m.	p.m.	Total
April 6.....	\$18.20	\$15.00	\$33.20
" 13.....	20.60	12.00	32.60
" 20.....	17.70	15.65	33.35
" 27.....	23.30	19.05	42.35

Total for April..... \$141.50

The Session and Board of Managers are now negotiating with the members of the Comet Club with the object of revising the Church Directory. Should the "Comets" undertake this matter we hope the church members will be willing to lend what assistance they may be able to give.

# SESSION and MANAGERS



This section of the Magazine will report monthly a summary of the proceedings of the two principal governing bodies of the church—the Session (the sphere of which is largely spiritual, and which concerns itself with the fundamental reason for, and very essence of, a church's organization), and the Board of Managers, the duty of which is to direct the church's business affairs.

Only a small percentage of the congregation knows much of the work done by these important bodies. It is hoped that more widespread interest in, and sympathy for, the work the church is trying to do may result from the publicity given in these columns to the deliberations of the spiritual and administrative representatives of the members and adherents.

## SESSION NOTES



*F. F. G. Thompson  
Clerk of Session*

Conformable to the Budget provision at last Annual Meeting for a Deaconess for the ensuing year, the Session forthwith made application to the Missionary and Deaconess Training Home at Toronto, the only training home in connection with the Presbyterian Church in the Dominion.

After some little delay, owing to the great demands upon the Home for graduates, the congregation has at last been fortunate in securing the services of Miss Frances Grogan, of Lavenham, Manitoba, who has completed the full two-year course at the above Home, and who has, in addition, the advantage of having had a practical experience of three months deaconess' work in connection with Westminster Church, Toronto, during last summer.

As our pastor explained at the Annual Meeting, the duties of the deaconess will consist of visiting, secretarial work, keeping the church directory in good order, etc. As the congregation keeps increasing, there is a wide field of labor awaiting Miss Grogan in her new sphere. We welcome her into our midst, and bespeak for her the hearty sympathy of the entire congregation. We hope that the members and adherents will facilitate her work by a kindly reception on her visitations, and make her advent just another link whereby we can become more united and cohesive in the work which lies to our hands in the Mount Pleasant district.

\* \* \* \* \*

The Session again notes with pleasure the efforts of the young people in their various organizations: the Sunday School and the Christian Endeavor each in their respective spheres are prosecuting a commendable work, but there is one branch of the Sunday School which is not yet appreciated as it ought to be, and that is the Adult Bible Class, under the able leadership of Mr. W. Crann, and which meets in the auditorium of the church every Sunday afternoon at half-past two. This class takes the International Lesson each week, dissects and analyzes it, and with the discussions which take place, much light is thrown upon the Word of God, with much resulting help to the Christian life. Everyone—whether belonging to the Church or not—is welcome, and out of a big congregation like ours there should be large numbers in evidence every Sunday afternoon. Will you, dear reader, be one to help by your attendance—how could you spend your Sunday afternoons better?

Attention is also called to the Weekly Prayer Meeting on Wednesday evenings. It is worth your while to attend.

\* \* \* \* \*

The next Communion Service will be held on the last Sunday in May, instead of in June, in order to fit in with Mr. Woodside's arrangements for journeying to Assembly.

Those who intend joining from other churches should hand in their certificates to Pastor or Elders at the earliest possible moment, and those who intend joining by profession of faith are requested to communicate with the Pastor without delay.

The Session would like to see more of the young people of the congregation taking this step, and making a decision for Christ.

The Supreme Court of the Presbyterian Church in Canada—to wit, the General Assembly—will once again be in session before the next issue of this magazine, viz. on the first Wednesday in June, when, by mandate of the Moderator, it will meet in the Massey Hall, Toronto. This year will be marked by a special and distinctive feature, inasmuch as immediately prior to the Assembly commencing its deliberations, there will be a Pre-Assembly Congress for inspirational and educational purposes in regard to the general work, both at home and abroad, of the Presbyterian Church of Canada. The Congress will be composed of laymen delegates and ministers and their wives from all the congregations in the Dominion.

This has been made possible by the munificence of a number of gentlemen who have contributed each \$10,000 to a fund of \$100,000 for the purpose of defraying travelling expenses. The fund was inaugurated by the able and energetic Convenor of the Western Section of Home Missions—the Rev. Dr. Grant—so that for the nonce the cry will be “Eastward Ho!” instead of the familiar “Westward Ho!” and with the representatives trooping into Toronto from all parts of our beloved land, there will undoubtedly be a notable gathering, and much good is expected to result from the same in the quickening of the Church’s activities in consonance with its great responsibilities in this rapidly extending country. Our Pastor will be in attendance as Commissioner, and the Session Clerk as Delegate to these June sessions.

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Our Pastor, who is a member of the Finance Board of the General Assembly, and also a member of Committee re Supply of Students for the Ministry, has been away in Toronto during the last two weeks attending to his duties there. During his absence the pulpit has been supplied by the Rev. H. C. Fraser, the Rev. W. W. Peck, and Professor Taylor, of Westminster Hall. Professor Taylor preached from the episode of the Greeks who came to Jerusalem to worship at the Feast of the Passover with the request to one of the Disciples, “Sir, we would see Jesus.” This masterly sermon was applied to modern day life, and was full of deep thought and sympathy with the struggles of mankind under present day tendencies.

The congregation of Dundas Street Presbyterian Church has extended a call to Rev. A. MacAulay,

## BOARD OF MANAGERS



John Ross  
Chairman

The regular monthly meeting of the Managers took place in the Managers’ Room on the 8th April, Mr. John Ross, Chairman of the Board, presiding.

The Treasurer’s Report for the month showed:

Balance 1st March.....	\$ 249.40
Receipts.....	994.50

\$1243.90

Accounts and salaries to the amount of \$931.34 were ordered paid. The credit balance carried forward to April was \$312.56. It will be seen that the income exceeds the expenditure for March by the small sum of \$63.16.

The receipts for the first quarter of 1913 were \$2360.90, and the expenditure \$2446.14, showing that the reserve balance had to be drawn on to the extent of \$85.24.

The editor of the church magazine reported progress, and stated that he was thoroughly satisfied with the help given him by the different workers in connection with the new enterprise, and intimated that the magazine would be issued on Sunday 11th inst.

The Property Committee was empowered to have two additional sign boards placed on the outside walls of the church; to have the existing one re-painted, and the lettering on the corner stone gilded. The Managers were unanimous that means should be devised whereby people could easily locate the church, and hence the additional sign boards. They also intend, in the autumn, to have lights placed in suitable positions to illuminate these signs. The Chairman offered to donate two cluster street light standards, and the Treasurer to supply the necessary concrete work, etc., in connection with them. This matter was also left over until the autumn.

The matter of additional exits to the church was again under discussion, but, considering the existing liabilities and the low state of the finances, it was felt that the cost would be too great to undertake this expense at the present time. An estimate will probably be made during the present month and submitted for further consideration.

The meeting then adjourned.

# WOMEN'S WORK



Since the dawn of Christianity women have found in the Church opportunity for expression of their highest development and most devoted service. In the circle of modern church activity women's work constitutes a larger segment than at any previous time. Many will read with some surprise the varied and splendid forms in which the energies of the women of this church manifest themselves. Readers will notice that all the societies included in this department are asking co-operation from ladies of the congregation not as yet identified with any of these organizations. It is hoped that these will select at least one society, in the work of which they would be interested, and increase its usefulness by enrolling themselves as new members therein.

## THE WOMAN'S GUILD



*Mrs. D. H. Robinson  
President*

The Woman's Guild held their regular monthly meeting on Wednesday afternoon, 16th inst., with 30 members present.

The conveners of the various committees handed in their reports of work done during the month, telling of sick ones visited, etc., thus showing that much good work is

being done along each line.

Mrs. Dickie reported a sad case of destitution in South Vancouver, where the father of a family had been killed and the mother was left with little ones to provide for, and asked if the Guild could do something for them by providing the children with boots. The Relief Committee, which had funds in hand, immediately came to the rescue and handed Mrs. Dickie the necessary sum.

As this was a quarterly social meeting, after the business was concluded tea was served by Mrs. Conlan, Mrs. A. E. Dixon, Mrs. Fenton, Mrs. Gibson, Mrs. Johnstone, Mrs. Jeavons, and Mrs. Keith, while Miss Lochhead sang a solo, accompanied by Mrs. Woodside, which was greatly enjoyed by all.

The entertainment which was given by the Dramatic Society under the auspices of the Woman's Guild, on the evening of April 24th, was a huge success, and when all the ticket money has been handed in the organ fund

should be considerably benefited. The thanks of the Guild are due to Mr. and Mrs. R. H. Baxter, and the members of the Dramatic Society for all their labor in connection with this entertainment, and the trouble to which they had gone. The next event of importance which the Guild has undertaken is that of "A Trip Round the World," on May 20th, beginning at 7.30 p. m. Full particulars of this will be given in the advertisement in this magazine, and it is earnestly hoped that the congregation and friends will reward the ladies for the trouble to which they are going by joining this trip in large numbers.

## W. H. M. S.

The April meeting of the W. H. M. S. was held at 3 p. m., April 8th, in the church parlor, Mrs. Caspell, the President, being in the chair. This was really a splendid meeting, and twenty-nine were present.

After the opening hymn, Mrs. Meadows gave a Bible reading. Using the life of Abraham as a basis, she presented many practical and stimulating thoughts.

Earnest prayers were offered by Mrs. Meadows, Mrs. Story and Mrs. Currie, asking for a special blessing on the hospital work and the Mission Homes at Vegreville, and requesting that God's help and guidance might be with the General Board in planning, directing and extending mission work in Canada.

An important feature of the meeting was a round-table talk on "The Harmony of Love



and Giving." The subject opened with a splendid paper from Mrs. Ferrier, and was further ably dealt with by Mrs. H. McTavish, Mrs. Milne, Mrs. McLeod and Mrs. Caspell. These conferences, in which a number take part, are both interesting and beneficial.

Mrs. Hicks, the delegate from Mount Pleasant W. H. M. S. to the Annual Presbyterian, which was held in Westminster on March 5, presented her report, which contained much interesting matter.

In her statement for the year, Mrs. Hicks said the Literature Secretary reported a total of four hundred and twenty-eight subscribers to the Pioneer, a decrease of thirty over the preceding year. The Treasurer's report showed a total of \$892.12, an increase over the previous year of \$450.

The Corresponding Secretary's report was excellent, and showed steady progress. Within the past year ten new Auxiliaries had been formed, while three Associate Societies had been started, and one Mission Band. There are now in the Westminster Presbyterian fifteen Auxiliaries, six Mission Bands, and four affiliated societies, making a total of twenty-five. The total membership for 1912 was five hundred and seventy-three, an increase of two hundred and sixty-seven over 1911. The department of Home Helpers had been tried by some societies, and sixteen members secured in this way. Altogether one hundred and ninety-three meetings had been held during the year, with an average attendance of two hundred and forty-four. The sum of \$224.30 had been expended on supplies in connection with the Loggers' Mission, Vegreville, and Telegraph Creek.

At the afternoon session Mrs. Barry, sister of Dr. Arthur, of the Vegreville Mission School, spoke on the work there. Vegreville is on the C. N. R., seventy-three miles east of Edmonton, and in this district are forty thousand Russians. Among these people the men are quite the ruling power, hence the boys are chosen in preference to the girls for training in Christian ways. In the school there are from nine to fourteen boys from poor families. Besides the training in the school the boys are taught to help each other, and to do many things that make life easier for the mother in the home. They are eager and quick in their studies, and they do learn to love the Saviour of men.

Another interesting address was that of Rev. Mr. Burgess, of the Logger's Mission. He had visited thirty-five camps and had

come in touch with two thousand men. There are about one dozen villages visited from time to time, and the missionary emphasized the need of establishing a church with a settled minister in at least three places. All listened with sympathetic attention as the speaker portrayed the men to whom he tried to minister—men of different nationalities, and from all quarters of the globe, some of them so hardened that they seem to be able to listen with stolid indifference to anything of a religious nature. Truly nothing but the grace of God can soften such as these, and Mr. Burgess appealed to all those present to pray earnestly for God's blessing on the work and workers of the Loggers' Mission. Mr. Burgess called attention to the unsafe state of the present boat, and hoped that a new one might soon be secured which would be more suited to the treacherous waters of the coast.

The next annual meeting of the Presbyterian will be held in Mount Pleasant Presbyterian Church.

Before the meeting closed, Miss Nellie Duthie sang, "Into a Tent Where a Gipsy Boy Lay."

The meetings this year have been exceptionally good, and, from the programme planned for the remainder of the year, can scarcely fail to continue so. The President and members have every reason to feel gratified at the good attendance, the intelligent interest shown, and the increased givings. An invitation is again extended to the women of the congregation to come forward and participate in this work, which is so very much worth while.

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#### W. F. M. S.

The regular monthly meeting was held on April 1st in the Ladies' Parlor, nineteen members being present. Mrs. Milne, President of the Society, occupied the chair.

After the usual opening exercises, and a Scripture reading by Mrs. McTavish, the President read a letter from Miss Johnstone expressing her appreciation of the Society's message of condolence and gift of flowers at the time of her mother's death.

In the unavoidable absence of Mrs. McAllister, Mrs. Munn read her report of the Presbyterian meeting at New Westminster. The report was full of suggestive and helpful thoughts evoked by the New Westminster gathering. It showed that the Presbyterian

now had 24 Auxiliaries and 496 members. There were 12 more societies than in 1912. The amount raised was \$894.95, an increase of \$50 over last year.

The President asked the members to take more interest in securing and reading their copies of "Tidings," and thereby to assist in the Foreign Mission newspaper's circulation.

Announcement was made that the next Presbyterian would be held in Mount Pleasant Church, and also that a Missionary Conference would be held in connection with the next meeting of Synod, to be held at Chalmers Church in this city.

On motion of Mrs. Caspell and Mrs. Munn, it was decided to distribute the mite boxes at the church door, the boxes to be returned in December. The President made the suggestion that the interest of the children be aroused in missions by stories of the work

being done, that they might thereby be encouraged to give more of their money to the mission cause. Mrs. Keith, Mrs. Milne, Mrs. Campbell and Mrs. McTavish were appointed by the President as a committee to distribute the mite boxes.

Some particulars of Dr. Grant's work among the Hindoos in Vancouver were given by the delegates to the Presbyterian, and proved most interesting. Dr. Grant is a missionary who has labored many years among the East Indians in Trinidad.

In view of the increased expenditure of the Presbyterian work, it was agreed that each member pay 10 cents into the Presbyterian fund. The collection amounted to \$15.40, this sum including membership dues and subscriptions for "Tidings."

The meeting closed with a hymn and the repetition of the Lord's Prayer.

## NEW IMPRESSIONS AND NEW DUTIES

By FRANCIS GROGAN, Deaconess



Miss Frances Grogan

After being lost in thought for some hours, in wonder, awe and admiration at the wild and grand scenery of the Rockies, a forlorn young woman awoke to the fact that she was reaching her destination in a few moments, and rapidly proceeded to put in order her baggage in readiness to leave the train—the train which had carried her many hundreds of miles away from home and mother.

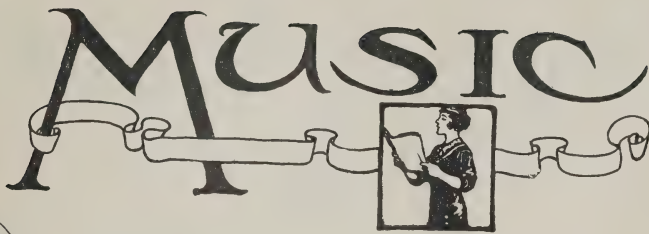
Her first thought on reaching the station entrance in Vancouver was "I wonder if the Travellers' Aid, who stands at the station, will be able to direct me to Mr. Woodside's residence." Immediately she confronts her with a series of questions, but has scarcely time to get an answer when a tall man peers

down at her kindly and says "Are you a deaconess from Toronto, and is your name Miss Grogan?" To these the answer is in the affirmative, and he then informs her that he is an elder in Mr. Woodside's church.

The forlorn look passes immediately away from her face, for she finds herself surrounded by elders in a moment, for no less than two others came up shortly. One of them invited her to his home for lunch. The deaconess plainly showed her relief, being set at ease about finding the right street car to take, knowing that the elder was to go along with her. Behold when the four of us came out on to the street there stood an auto to carry us! We were soon whirled up to Mount Pleasant, where pleasant things happen and pleasant people live, for the greeting received from the church members, especially those belonging to the women's societies, was most cordial.

The spirit of unity is quite noticeable in this church, something of which Eastern churches, as a rule, can not boast. It is with great pleasure that the deaconess enters into her work in Mount Pleasant, and hopes that she may be of some use to the church.

# MUSIC




Miss Gladys Wallace

On Wednesday evening, April 2nd, the members of the Choir, with their friends, enjoyed a most pleasant social evening, some sixty of the Choir and their friends being present, the principal object being to give the singers an opportunity to become better acquainted with one another. The evening was spent in playing old-fashioned games and singing choruses. The utmost good spirit and enthusiasm prevailed, and everyone present had a thoroughly good time. Refreshments were served at the conclusion of the programme, Miss Buettner being responsible for the success of this part of the entertainment.

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It is the intention of the Choir to hold a number of outings during the coming summer. With the abundance of delightful spots surrounding Vancouver these trips should be most enjoyable, and will furnish additional opportunities for comradeship and good feeling amongst the choir members, thereby promoting not only social pleasure, but also the musical efficiency of the organization. At the services on Sunday there is no opportunity for the members of the choir to become acquainted, and the same can be said with almost equal truth of the weekly rehearsal

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On a date in May, not decided on at the time these notes are written, the Choir will give a concert at St. Paul's Presbyterian Church, Burns Street. Not only choruses, but solos, quartettes and duets will be included in the programme, for practically the whole of which will the Mount Pleasant Choir be responsible. The members of the Choir are glad to be of service to a sister church in this way, and this "musical reciprocity" will do something—were it necessary—to strengthen those ties of mutual regard and service between denominational neighbors.

On the third Sunday in April, instead of the regular offertory anthem and solo before the sermon, the Central Mission Campaign Male Quartette sang two Gospel hymns. While, from a musical standpoint, the selections left very much to be desired, and the voices of the singers were not naturally of promising material, and showed need of cultivating, their evident earnestness greatly impressed the congregation, and in the majority of cases more than counterbalanced musical defects.

\* \* \* \*

The musical programme for the Sunday services during April was as follows:  
April 6th—

## MORNING SERVICE

Anthem....."Comes at Times a Stillness"....Woodward

## EVENING SERVICE

Anthem....."The Day is Past and Over".....Marks

Soloists—Miss Gladys Wallace, Mr. C. E. Smitheringale

Solo and Chorus.."The Land of Rest".....Pinsuti

Solist—Miss Hilda Crofts.

April 13th—

## MORNING SERVICE

Anthem...."He Shall Come Down Like Rain"....Allen

Solist—C. J. Bjorke

## EVENING SERVICE

Anthem....."Lead Kindly Light".....Pschnecker

Solist—Miss Nellie Duthie

Solo....."The Plains of Peace".....Barnard

Miss Margaret Ross

Anthem (unaccompanied).."Our Refuge".....Koschat

April 20th—

## MORNING SERVICE

Quartette.."I Want My Life to Tell for Jesus"....Lorenz

Central Mission Campaign Male Quartette

Quartette.."Blessed Is He that Readeth".....Colburn

Central Mission Campaign Male Quartette

## EVENING SERVICE

Anthem....."Sun of My Soul".....Turner

Soloist—Miss Gladys Wallace

Solo....."Father Eternal".....Bach-Gounod

Miss Kitty Clark

April 27th—

## MORNING SERVICE

Anthem "More Love to Thee O Christ" Widor-Schnecker

Soloists—Miss Irene Caspelle, Mr. F. J. McKellar

## EVENING SERVICE

Anthem....."Still, Still with Thee".....Oley Speaks

Solist—Miss Hilda Crofts

Solo....."Ever Near Thee".....Jerome

Mr. C. E. Smitheringale

# The SUNDAY SCHOOL



The Sabbath School Association of the Mount Pleasant Presbyterian Church is undoubtedly the largest, perhaps the best organized, and certainly one of the most successful of all its institutions. It provides spiritual instruction almost from the cradle, right up to manhood and womanhood. Nigh on a thousand young people gather in the school rooms every Sunday afternoon. Few sights are more inspiring, or more significant, of the certainty of humanity's progress. A visit to our Sabbath School is an education in modern methods of spiritual efficiency, adapted to every phase of mental development.



*Dugald Campbell  
Superintendent*

During the past month the attendance at the school has kept up exceedingly well, the last Sunday of the month being the highest attendance recorded for some little time. On the roll, which is ever increasing, there are 820 names, and, as was mentioned in the last issue of this magazine, we sincerely hope to see this number augmented by at least 200 names ere the closing months of the year. To do this we are prepared to close up the leaks which inevitably creep into such organizations as ours. The leaks we have reference to are the scholars who are inclined to wander once they reach the middle period of the "teen" age. As an organization we promise to do our best in this particular, but we again urge the parents and guardians to take a very live interest in the School by being careful that their children are at school every Sunday. It is not enough to "rid one's-self" of the scholars for the afternoon, but we would press home the thought that where "men go, boys will follow." So for us to have really a successful organization we want the fathers and mothers and older friends to come along to the School with the scholars.

\* \* \* \*

We will shortly be in the middle of the summer season, when we naturally expect the attendance at the School will fall off considerably. It has been the aim of the association in the past to follow the recommendation of the General Assembly and keep the School

open for the complete round of Sabbaths in the year. To do this during the summer months is often a task of great magnitude. We do not wish to encourage officers, teachers or scholars to absent themselves from the School during these months, indeed we would rather spur them to be on hand as usual. But for the untiring teachers and officers we have a large measure of sympathy, and in this connection we issue a very pressing call for substitute teachers for the summer months. There is a very large work to be done during the summer season, and very often an abbreviated staff to perform the work. We hope to hear from a large number of volunteers for the work during this season. Send your name and address to the Superintendent, stating the Sundays you will be available for service, and the service you will render the Association, and to our Lord and Master, will be highly appreciated and will be immensely worth while.

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One of the bright features of the work of the School is the fact that two of the classes have undertaken definite missionary work in the foreign field. The Aurora Class and the Junior Auroras, conducted by Miss Smith, have each undertaken the support of a girl at the school in Korea, and we hope to hear of other classes within the school taking up some such distinctive work ere long. The young ladies of Miss Smith's class have recently re-organized for the season, with the following officers: President, Evelyn Story; First Vice-President, Kathleen Black; Second Vice-President, Hazel Hamilton; Secretary, Treasurer, May Maynard; Executive Committee, Marjorie Fallows, Eva Graham, Ruth



Graham, Janet McTavish. At the present time a campaign for members for the class is being waged, teams being under the leadership of the President and First Vice-President respectively. The contest closes on the first Sunday in June, and a very lively interest is being taken in the outcome. The losers will be obliged to entertain the winners at a social evening some time shortly after the conclusion. At present there are 38 names on the roll, and much earnest and effective work is being done by the leader of the class. Girls from 14 to 16 years of age, inclusive, will be heartily welcomed to join the class.

\* \* \* \*

The committees in charge of the annual picnic, which will be held on Dominion Day, July 1st, are busy with the preparations for the event. It is quite possible that a canvass will be made of the church members for donations for the prize list for the occasion, and we would bespeak a kind reception for those in charge of the work. It is our aim to make this picnic more than a Sunday School picnic. We desire to make it a congregational picnic in the broadest sense of the term, and for this reason the great national holiday has been selected as the date of the event. To make the picnic the success it ought to be we need every worker to put his or her shoulder to the wheel and boost. We need the active sympathy of the parents and friends, and we need the generous contributions of those who can contribute, either in cash or goods, to make the prize list a good one. Will you, dear reader, who are interested in the welfare of the men and women of the future, not reserve the date solely for the picnic? The selection of grounds for the affair has not as yet been made.

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The lower Sunday School room has been splendidly equipped for class work by the installation of partitions, thus dividing the room into seven large class rooms. Sunday School workers the world over are unanimous in the opinion that separate class rooms are essential to good work, and, with this object in view, the Church Property Committee acceded to the request of the Sunday School Association, and have fitted up the room in good style. In this particular department of our School each class is supplied with a blackboard, a forward step in the explanation of the lesson.

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We cordially invite visitors to the School. Parents and friends will be made specially

welcome. We need your sympathy and co-operation in the work, not only on Sabbath, but the whole week through. Our School session, is but of one hour's duration each week, and for its successful accomplishment much Bible study during the week should be encouraged. We are forced to depend on those who have the welfare of the rising generation at heart. That means you, dear reader, so kindly take the hint. Sunday at 2.30.

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In the first number of the magazine a typographical error in the report of the cradle roll department gave the name of Mrs. Stewart, which should have been Mrs. Steeves. Mrs. Steeves and Mrs. Wallace are the ladies in charge of the cradle roll department, and are thoroughly competent to handle this very important branch of the work.

## COMET CLUB

This club was organized in February, 1910, and at present has a roll of about 60, with an average attendance each Sunday of 40. The officers are: Honorary President, Rev. J. W. Woodside; President, C. E. Disher; Vice-Pres., Norman Kemp; Secretary, G. Nixon; Treasurer, J. Anderson.

The following are the chairmen of the various committees: Social, G. Bruce; Debating, R. A. Hunter; Leaders, H. Grant; Sports, C. Boyes; Lookout, McMorran.

Meetings are held every Sunday morning in the Club Rooms of the church at 9.30 o'clock. The method of discussion is to have some one member of the Club, previously appointed by the Leaders Committee, to read the Scripture lesson, and give his personal views on the same. This opens up discussion, in which all the boys have a say, and the topic is then taken hold of by Mr. Disher, who gives a ten or fifteen minute talk, closing with prayer. These discussions are well taken hold of by the boys, and the debates show home work on the lesson on the part of many of them.

During the fall and winter months socials are held at least every month, when some other organization of the Church is generally guests of the Comets.

From twenty to thirty boys of the Club take advantage of every holiday for a "Club Hike."

The ages of the boys in the Comet Class range from seventeen to twenty.

## THE DRAMATIC SOCIETY

The entertainment given by the Dramatic Society in the Oddfellows' Hall on April 24th proved a great success in every way. The hall was packed to overflowing, and there was not a square foot of unoccupied standing room when the curtain was raised.

The programme consisted of two sketches and several items of vocal and instrumental music.

The first sketch, described as a comedy drama, and entitled "A Rough Diamond," was specially noteworthy for Miss Chrissie Dowal's rendering of "Margery, the Rough Diamond." She forgot herself and remembered her part, two of the greatest difficulties with which an amateur has to contend. Miss J. Stewart as "Lady Plato" (who loved one man and had married another), was quiet, dignified and convincing.

It would be difficult to discriminate between Mr. R. H. Baxter's calm and forceful interpretation of "Captain Augustus Blenheim," the man who, despite his leggings and fascinating black moustache, had "loved and lost;" Mr. A. Strang's realistic impersonation of "Sir William Evergreen," an educational faddist, and Margery's disappointed husband; Mr. M. McTavish as the aristocratic "Lord Plato," and Mr. J. de Tworniki as "Cousin Joe from the Country," whose artistic touches, almost reminiscent of the Bowery, contributed not a little to the success of the piece, for they all displayed conspicuous ability in their various parts.

In pleasing variety, Miss M. Cameron's rendition of the old familiar ballad, "When the Heart is Young," followed, and Mr. W. Menzies had to respond to an encore at the conclusion of his humorous singing of Harry Lauder's ever-popular "Roamin' in the Gloamin'."

The orchestra, comprising Messrs. A. Y. and M. Dougans, S. Armstrong and J. Adamson, with its happy selections, added considerably to the evening's pleasure.

The second sketch, entitled "Doing my Uncle," went with a vim which made it, if anything, the more enjoyable of the two presented.

It portrayed a gouty old bachelor, who had cut off his nephew for being so foolish as to get married; the usual financial difficulties of the said nephew and his better half; the plan of the nephew's friend to take advantage of the uncle's decision to bring in a pretty young

housekeeper to minister to his needs and manage his home, and the ultimate and only sensible conclusion—the triumph of love.

Miss E. Penman took the part of Mrs. Hopeful, and did it in a manner which would have won a way to the heart of any bachelor, gouty or otherwise; and Miss M. Amos was particularly bright as Susan the milliner.

It was a play which afforded fine scope for the display of spring millinery, and, needless to say, the ladies took advantage of it to full measure.

That the early Victoria age was one of gaudy lantry and dandyism is not to be wondered at if the dainty impersonation of Miss Amos, in her crinoline confection and poke bonnet, was a type common to that period.

By way of contrast, Miss G. Cummins was "Grimy, the Maid-of-All-Work," to the very life. In the triple role of the "Law Clerk," who was in love with Susan; the "Widow," who was everything that a housekeeper should be, and more; and the "Policeman," anxious to work in a little graft, Mr. W. Crichton acted admirably.

Mr. S. Hutchison, as the gouty bachelor, made a good appearance in a difficult part, as did also Mr. F. Barger, as "Charles Hopeful," the nephew in a dilemma.

Our church is fortunate in the possession of an enterprising Women's Guild, and our Women's Guild is particularly fortunate in having members and friends who are willing to devote their time and talents to the production of an entertainment such as that given two weeks since.

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Elaborate preparations are being made for the annual Endeavor picnic on the 24th of May. This year the event will take place at Lynn Valley, in the large new park adjoining the creek by the same name. This park is a most adaptable place for a day's outing, being equipped with all modern picnic conveniences. We cordially invite all young people in connection with the church to come along with their baskets and their friends and spend the day with the young people of this organization. We will guarantee all hands a good time, provided you will come prepared to enjoy yourself and do your share of helping others to spend a good day in the open air.

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Those who are assured of their position are not always thinking about it. Men who stand much upon their dignity have not, as a rule, much else to stand upon.—Henry Seton

# YOUNG PEOPLE'S SOCIETIES



Among the outstanding features of this Church are the diversity, enthusiasm and large membership of all organizations devoted to the spiritual and social needs of its young men and women. These various societies supplement during the week the excellent work done by the Sabbath School on Sunday, and, like it, aim to provide for all ages, from the little child to the young man and woman. Few departments of Church work are more important and none more interesting than those to be found from month to month in this section of the Monthly.

## CHRISTIAN ENDEAVOR



*Duncan Campbell  
Supt. Senior C.E.*

The usefulness of a Christian Endeavor in a community or in a church district cannot possibly be estimated by any one but those who are actively engaged in the work, and, even then, there is apt to be a grave case of misjudgment by he or she who would calculate in hard facts the extent of

the work done by any such organization. To begin with, the Society is essentially a devotional one, its chief aim being the bringing in to the Church of young people, and helping them to a better knowledge of the Christian life; the discussing of and solving of many of the pressing questions which are common in our time, and the earnest endeavor to be a help and an example to those not identified with any Christian organization. These are but a few of the objects of the Society, for this organization has a field wide in scope, and a constitution which is not so rigorous as to deprive anyone of being a member in the full sense of the term, and which still allows of ample scope for good, clean healthy Christian living.

For this issue of the magazine no endeavor will be made to give an article on the origin of the Christian Endeavor movement, which is something which may be reserved for a future date. This article will be confined to our own particular Society, its relation to the Church, and its justification for existence.

At the outset, our Endeavor is open to all who may wish to attend. An invitation is ex-

tended to all members and adherents of the Church to become identified with the Society. Members of the Church are, of course, expected to be active members in the Society. There is no age limit, except for those in the very early "teen" age. Senior Endeavorers' age limit commences at sixteen or thereabout, and goes upward, limitless. The Endeavor should, and does, bear to the Church the same relation as a training ground bears to athletes. We endeavor to get in touch with all the young people of our Church and all the young people of our community, and our success in this respect will perhaps be better estimated when it is stated that we have a membership of considerably over the hundred mark, all active working young people who believe in and who live the Christian life, and who have for their chief object the helping of their friends to a better knowledge of the great facts contained in the Book of Books. To obtain results our endeavor is divided into several committees, and the name of every member appears on at least one of these, which are as follows:

Prayer Meeting	Good Literature
Lookout	Finance
Social	Visiting and Floral
Music	Missionary

The Prayer Meeting Committee is responsible for the topics for discussion and for the speakers for each weekly meeting. To get a small idea of the real live work being done on this committee one has but to glance over the table of topics for the half-yearly session of the Society, and the list of those who are in charge of the different meetings. The merit of the papers and addresses presented to the meeting from week to week is proof

of the thorough and painstaking efforts of the committee in charge.

The Lookout Committee lends its effort to the securing of new members, to the up-to-dateness of the roll-call, which includes keeping in touch with each and every member of the Society, and knowing of their regular attendance, or otherwise, at the meetings. In short, this committee, as its name suggests, is continually on the look-out for members, for ideas, for flaws, indeed for anything which is to the advancement of the organization. The Lookout Committee is one of the liveliest of all our committees.

The Social Committee.—Lest any one might think that we have no room in our religious life for good, wholesome entertainment, we beg them to pay at least some little thought to the work of the Social Committee in any organization. Broadcast throughout the land, every organization of repute has among its various committees that of the social, and so in the Endeavor Society this committee has a prominent place. Young people must have social times, where the things common to all shall be talked over, where acquaintances are formed, and where many fast friendships are made. The Social Committee provides the ways and means for such pleasantries. Socials, brim full of pleasure, picnics that are beyond comparison, excursions by boat and by rail, skating parties and various other forms of entertainment are held throughout the year. The successful Social Committee must be composed of individuals of endless energy and limitless ideas, and we are happy to say that our Society has been fortunate for years in having just such committees. The outstanding feature of our social committee's work is the annual Victoria Day picnic and the Thanksgiving Supper, and these are yearly carried out with conspicuous success.

The Music Committee is most important, in that it has, perhaps, one of the hardest tasks of all—keeping the music up to the mark. By the introduction of appropriate musical selections many meetings are made especially attractive, and the music committee is very necessary to the perfect working of the organization.

The Missionary Committee is one of the most carefully selected committees of the Society. It takes special qualifications for this particular branch of the work, and the task of the true Christian missionary is not always the easiest one. Every C. E. member should, in thought and action, be a member of the Missionary Committee, as the service

of the Christian in the world is distinctively that of a missionary nature. Among other work done by this committee, is the visiting of the different missions in the city, the homes for the aged, and the many desert places of life where young and old congregate seeking for help and inspiration. Our committee is doing good work.

The Good Literature Committee seeks to keep the lumber camps and the railroad construction camps throughout the province supplied with literature. We can not hope to cover the entire extent of British Columbia, but by the help of all who have literature, which has been read and apparently discarded, we could do much more in this department. All those in connection with the Church who have magazines, papers and books of an instructive and educational nature, would do well to send them around to the church, and the church officer will take care of them for this special work. Members of the committee will also call for any literature of this sort if those having it will but notify some of the committee, or the church officer.

The Visiting and Floral Committee are responsible for just what their name suggests, visiting all those who need visiting, and providing floral decorations for the church and school room, and afterwards sending flowers to the various hospitals and homes where there may be sick members. The work of the Floral Committee could be made much more effective, especially during the summer months, if those who have a profusion of flowers would get in touch with the members of the committee, and guarantee a supply of floral gifts for certain seasons of the year.

As in all other institutions, we have a Finance Committee. This year the Finance Committee is under the care of the Treasurer. A regular monthly offering is presented towards the finances of the Society, and the envelope system is advocated, similar to that of the church. This year the offerings so far have not been up to the mark, and we wish, through this magazine, to remind the friends that we cannot hope to reach our financial object without the help of all.

In addition to the committees mentioned above, we have superintendents appointed from the senior society, to take charge of the intermediate and junior departments of the work. These departments have their regular weekly meetings as well as the senior society, and are conducted on much the same lines. By this means we are better enabled to keep



in touch with the boys and girls, from very early age, right through to manhood and womanhood. The Junior Endeavor, under the leadership of Miss K. McKenzie, holds its session on Sunday morning at ten o'clock, and the Intermediate, under the superintendence of Mr. Barger, meets on Monday evening at 7.30.

This year the Society proposes to raise \$800 for missionary work in the interior of British Columbia. Last year a sum of over seven hundred dollars was raised for this same purpose.

In closing, let us again issue an invitation to all young people to become affiliated with the Christian Endeavor Society. We are sure you will enjoy the companionship of the members. We will make you most welcome. We need your help, and you in turn need ours, and the Master needs and asks for both, and we all need to keep in touch with Him. We meet at 8 o'clock on Monday evenings each week. Come yourself and get interested in the work, and bring a friend with you.

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## CHRISTIAN ENDEAVOR NOTES

Monday evening, April 28th, was given over to the social committee, and a social evening was spent in the school room. The members were out in force to enjoy the entertainment, to meet new friends, and incidentally to discover new fields of service in the work of the Society. The first part of the programme was of a musical nature and included instrumental numbers by Mrs. Woodside and Mr. R. Hunter, vocal solos by Miss Duthie and Mr. Patterson, a vocal duet by Messrs. Duncan and Dugald Campbell, and a reading by Mr. Crann. All these numbers were heartily received and enjoyed. Two contests, one a guessing contest pertaining to the names of the streets of the City of Vancouver, were most interesting pastimes, and very entertaining. Miss Mitchell and Miss Fenton were awarded first prize, and Mr. Clerihue was awarded the consolation (a map of the city). The other contest was a "weighty" one. A healthy set of heavyweight scales were wheeled into the room and the masculine portion of the assemblage, having secured their partners for the occasion, were obliged to part with coin to the extent of one cent per pound, according to the difference in the weights of the partners. Following this a dainty supper was served in the lower school room, which was becomingly decorated for

the occasion, and the whole evening was decidedly one of pleasure and profit. The social committee is to be heartily congratulated on the success of the evening, and many will hope for another social very, very soon.

The meetings during the past month have been well attended and interesting. Mr. O'Donnell, from Port Alberni, gave a splendid talk on home missionary work in that district, and set forth the difficulties he had to contend with getting the men to attend meetings. He gave a very descriptive word picture of a British Columbia logging camp, and the many types and various characters he met with in following his work.

On the 21st Mr. Fraser spoke to us on "The Psalms." It was with great interest that the members followed the speaker, as he took them in thought to the land of Palestine, its scenery, and its people. He described with great power the Man of God whose inspired hand penned these beautiful songs.

We also had with us at one of the April meetings Dr. MacMillan and Mr. J. J. G. Thompson, who, as honorary members, gave very instructive addresses, the subject being "I can do all things."

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The young people have been busy during the past month in missionary work of a very pleasant nature. Recently a concert party, composed of some of the well-known artists of the congregation, visited the Lulu Island charge of Rev. Mr. Ross, and put on a highly successful concert under the auspices of the Bible class of that church. The concert was held in the Orange Hall, a short distance from Steveston, and a large number were present. The various numbers were well received, and the treasury of the class was generously re-imbursed at the close of the entertainment. Refreshments were served and a social time spent at the close.

The same party of artists were responsible for the programme end of a social gathering in the Rosenberg Road school, corner of Fraser Avenue and River Road, on the 25th inst. The inclemency of the weather was responsible for keeping many indoors who otherwise would have attended the concert, but, notwithstanding, the school house was well filled. Rev. A. MacAulay, late of Lynn Valley, now supplying the Rosenberg Road charge, was chairman. Among those who took part were Misses Currie, Caspell, Wallace, Hawe, and Messrs. Wm. Crann, R. Hunter and the Campbell Brothers.

## THE LITERARY AND DEBATING SOCIETY

A novel feature in the form of a debate confined entirely to the young ladies of the Society was to have found a place in the Society's programme this month, but, unfortunately, had to be postponed owing to some of the chosen debaters having to respond to an outside call of duty.

However, we will probably have the pleasure next month of recording the salient features of this postponed debate, which has been discussed enthusiastically by the young ladies of the Society. The proposed resolution was: "That the Standard of Public Education in Canada should be raised"—a question which should afford a wide field of discussion.

One meeting only was held this month, and on account of other church organizations meeting on the same night, the attendance was not large. A lecture, entitled "A Study of English Literature and its Development," was delivered by Mr. R. F. Adams. The subject is, of course, a vast one, and the lecturer made it clear at the outset that in the time at his disposal he could only hope to touch on its fringe.

After a general introduction, in which he emphasized the vast workmanship of English literature, he led his audience from the musings of Chaucer to the sparkling melody of Swinburne, and the buoyant dogmatism of John Ruskin. An open discussion followed, in which one of the audience offered a few useful suggestions, which could be used to some purpose by the Society when regulating its literary programme for next season. He said that it would be advantageous to specialize in literary periods, and discuss a subject such as the 18th century poets. Indeed the Society could well take up the work of one poet, and profitably study it. The Society is much indebted to this member for his suggestions, and hopes next season to make profitable use of them.

## ELOCUTION CLASS

The Elocution Class is now about to close. It has been a fairly successful season. The members have attended very regularly, and have given much time and care to the various readings that have been the subject of study during the session. The range of subjects has been of such a character that all tastes have been able to learn something that no doubt will to them be a source of much pleasure.

Scott, Browning, Dickens, John Strange Winter, Artemus Ward and many others have supplied the necessary subjects, consequently an insight into the writings and style of these authors has been acquired, a taste for good literature created and strengthened, and a new world of perennial interest, whose pathways are ever pleasant, and ever open and inviting, opened up. Something has been attempted, something done, and at the end of the session the members now find themselves able to recite, and that creditably, many selections that before were difficult to understand from an elocutionary point of view.

## CRADLE, ALTAR AND TOMB

The following is a list of the baptisms:

Ernest Wm. Thomas and Jack Arthur, sons of Mr. and Mrs. E. W. Busby;; Edith Isobel, daughter of Mr. and Mrs. C. L. Smith; Gwendoline Edith, daughter of Mr. and Mrs. James Kaye; Kathleen, daughter of Mr. and Mrs. Thos. W. Harris; Hugh George, son of Mr. and Mrs. George V. Robinson; James Walter, son of Mr. and Mrs. Edward A. C. Foster; John Pollock, son of Mr. and Mrs. Robert Gray; Arthur Crossley and Edith Maud, son and daughter, respectively, of Mr. and Mrs. Arthur Courtney; Andrew, Neil Littleton, and David, sons of Mr. and Mrs. Jno. H. McKellar; and George Reginald, son of Mr. and Mrs. William Chaytor.

At the home of Mr. and Mrs. Edward Milne, 23 7th Avenue West, took place the marriage of Miss Agnes Turnbull, of Mansfield Terrace, Springburn, Glasgow, and Mr. James Alexander Greenhorn, of the Hudson's Bay Company, Kamloops. The bride looked very sweet in her simple embroidered muslin gown and carrying a spray bouquet of white roses and lilies. The bridesmaid was Miss Kitty Milne, also in white, and carrying a spray bouquet of pink carnations and spirea. On the return of the happy couple from Victoria they will spend a week in Vancouver before going on to their home in Kamloops.

The following deaths have occurred since last issue of the magazine:

Miss J. Crockett.  
Mr. Norman McLeod.  
Mr. Wm. Taylor.  
Mrs. Mary R. McLinton.  
Mrs. Bertha Miggins.

To the friends and relatives we extend our sympathy in their bereavement.



## TENNIS CLUB

The Tennis Club has so far been unable to commence the season's play owing to the fact that the Park Commissioners have not as yet allotted the city play grounds. On the 2nd of May, however, a meeting of representatives from the different tennis clubs of the city was held at the Vancouver Athletic Club, when a schedule of allotment of the various courts was drawn up, which will be submitted to the next meeting of the Board of Park Commissioners for approval. By this our club gets one court at the Strathcona Grounds every Wednesday evening, and one court at the Robson Grounds every Thursday evening.

A good many have joined the club already, and it is hoped that all lovers of the game connected with this church will avail themselves of the opportunity of so doing in the near future. The annual membership fee is—ladies 50c., gentlemen \$1.00, and application can be made to either the treasurer, Mr. A. de Swornicke, or the secretary, Miss G. Tyler.

## BASEBALL

On Saturday, April 26th, the Comet Club senior team had their first real game of the season. They defeated McLennan, McFeely & Co.'s team by a score of 11 to 8. Considering the fact that this team were the runners-up in the City Wholesale League last year, Captain Kemp is feeling very enthusiastic over the result.

The Crescent Baseball Club (composed of boys from Mr. Duncan Campbell's class) has entered a team in the Sunday School baseball league, and are busy as bees getting into shape for the season's play. Ben Crann is captain of the team, and the executive hope to capture the pennant in the junior series.

The Senior Endeavor baseball team is practising on the Simon Fraser school grounds two nights a week—Tuesday and Friday—and will welcome any aspiring ball players to come along and get into the game.

The team does not propose entering any league this year until they limber up a bit. So come along, you would-be's, and enjoy yourselves.

## COMET BASEBALL TEAM SCHEDULE FOR SEASON OF 1913.

Below is given the schedule of games in which the Comet Club Baseball Team plays during the remainder of the season. Friends of the boys are asked to turn out and "root." The Club has a good team, and promise to finish well at the top of the first division this season.

- May 15—Central Methodist vs. Comet Club.  
Powell Street Grounds, 6.30 p. m.
- " 17—Grandview Methodist vs. Comet Club.  
Alexandra School, 6.30 p. m.
- " 22—Grandview Baptist vs. Comet Club.  
Alexandra School, 6.30 p. m.
- " 27—First Baptist vs. Comet Club.  
Cambie St. Grounds, 6.30 p. m.
- " 31—Comet Club vs. Kitsilano Methodist.  
Simon Fraser School, 4 p. m.
- June 5—Comet Club vs. Grandview Baptist.  
Simon Fraser School, 6.30 p. m.
- " 7—Comet Club vs. Central Methodist.  
Simon Fraser School, 6.30 p. m.
- " 10—Comet Club vs. First Baptist.  
Simon Fraser School, 6.30 p. m.
- " 14—Chalmers vs. Comet Club.  
High School, 4 p. m.
- " 17—Mt. Pleasant Methodist vs. Comet Club.  
Bridge St. Grounds, 6.30 p. m.
- " 21—Comet Club vs. Grandview Methodist.  
Simon Fraser School, 4 p. m.

\* \* \* \*

We had three basketball teams in the City League last year, and captured the three cups offered. This year our boys are too old for the Junior League, but we have a Senior League, captained by Norman Kemp, and Intermediate Team, captained by Ken Murray. All the boys are enthusiastic fans, and the interest which the Club takes in sports of different kinds keeps up the attendance, and assists in many ways towards the boys' development.

The Comet Club has changed its meeting hour for the summer months, and for the following three months will meet at 9.30 a. m. on Sunday instead of the afternoon hour.

## SOME KINDLY COMMENT

Below are reproduced some appreciative articles on the Monthly, from the Vancouver papers:

## Church Publicity.

The Presbyterian Church in Mount Pleasant have inaugurated a most interesting innovation in church publicity. "The Mount Pleasant Presbyterian Monthly" the first copy of which is just received, is an exceptionally successful effort to express in magazine form all the activities of an alert church. The promoters have had the benefit in this instance, of an experienced journalist as editor in the person of Mr. John Ridington, with Mr. McTaggart as assistant editor, while they seem to have been equally fortunate in their business manager, Mr. J. L. Stewart, who has taken good care of the revenue producing portion of the publication. The magazine starts with an interesting foreword of the pastor, Rev. John Woodside, and some timely editorials bearing upon relations with the church to publicity and the field with which this particular church operates, together with condensed reports of Mr. Woodside's sermons for the month. Several chapters are devoted to women's work, musical department, Sunday School and all the minor organizations of the congregation. The cover is particularly appropriate, being a drawing by Mr. Malcolm Charleson of the main entrance of Mount Pleasant Church, and there is also a striking full page drawing of the pastor by the same talented artist. "The Mount Pleasant Monthly" deserves to become a permanent publication, if only as a guide to churches in this and other cities, on how well such a thing can be done. —"News-Advertiser."

All of the important events in connection with the Mount Pleasant Presbyterian Church are to be chronicled in future in the latest and newest form of church publicity, the Mount Pleasant Presbyterian Monthly. The magazine contains 40 pages and cover, with good reading between the covers. The editor is Mr. John Ridington, who for a number of years was editor of the Winnipeg Free Press. His associate is Mr. W. E. McTaggart. The business end of the monthly is being managed by Mr. J. L. Stewart. All of the sermons for the past month that have been delivered by Mr. Woodside are reported in the publication, the majority of them having been "clipped" from "The Province." The first attempt in church publicity of this church has met with success, it is said. Members of the congregation were given a copy of the monthly at the church doors yesterday.—"Province."

\* \* \* \*

With the publication of the Mount Pleasant Presbyterian Monthly, the Congregation which has set over it in the ministry Rev. J. W. Woodside, comes to the front along the literary line. The copy of the monthly which lies before us consists of forty pages, not one of which could have been omitted without loss. All departments of church work are treated of in the contents, which are produced with a high degree of typographical art. Next to literary merit or, perhaps, taking precedence of it, taste in production is conspicuous. Mr. Malcolm Charleson is the artist and his work is a feature of the publication. Mr. John Ridington is editor, and Mr. James L. Stewart business manager.—"World."

Every kindness done to others is a step nearer to the life of Christ.—Dean Stanley.

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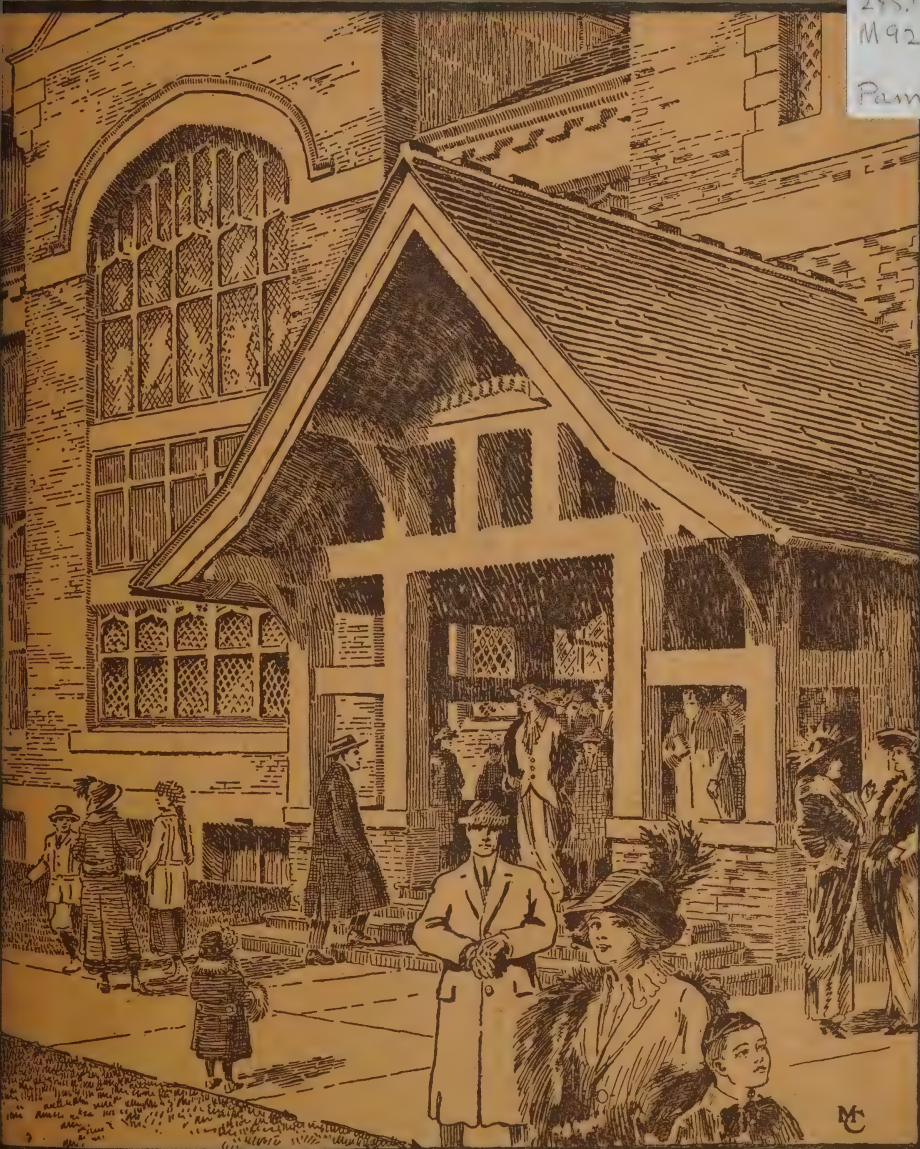


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# MOUNT PLEASANT PRESBYTERIAN MONTHLY

Vol. I

VANCOUVER, B. C., JUNE, 1913

No. 3

Published on the second Saturday of each month to give the people of the district information of the activities of the Mount Pleasant Presbyterian Church, corner 10th Ave. and Quebec St.

## EXECUTIVE STAFF

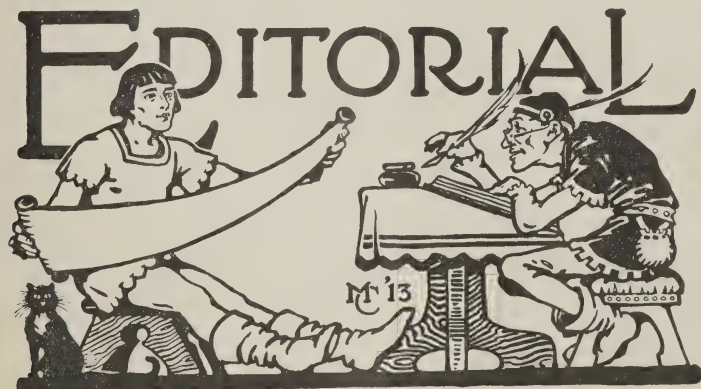
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Copy for changes of advertisements must be in the hands of the Business Manager, care of John McAllister, 2405 Main Street, by the last day of each month.

All cheques to be made payable to "Treasurer, Mount Pleasant Presbyterian Church Monthly."

Correspondents and secretaries of Church organizations are expected to report meetings and other events at the earliest possible date after their occurrence. Strict adherence to this rule is necessary to enable the editors to complete their work in time for publication.



## WHAT OF THE FUTURE?

With this issue the publication of the Monthly ceases, at least for a season. Whether or not it will make its appearance, after a two-month interval, depends entirely upon the attitude and action of the Church's members and adherents.

This enterprise had its inception in a suggestion made during a debate at a joint meeting of the Session and Managers some three or four months ago. "How can this Church reach the people of Mount Pleasant, and interest them in what we are trying to do?"—this was one of the questions debated at this conference, and among the answers was the suggestion that perhaps only a small proportion of the people really knew how many-sided an institution this Church is, and how

energetically and earnestly its various societies and organizations are endeavoring to meet the spiritual, intellectual, and social needs of the district. "Let us tell the people what we are attempting," was the suggestion. "They are indifferent because they don't know. Knowledge will beget sympathy, and sympathy co-operation. Let the Church adopt modern methods of publicity. Let it issue every month its own magazine!"

The suggestion was thought well enough of to be considered, at first rather doubtfully, later seriously, and finally, as its practicability was made apparent, with some approach to enthusiasm. It was agreed that the project should have a fair trial for a period of three months. A dozen men of the Church undertook to secure the venture against financial

loss by forming themselves into a Board of Guarantors, the sum of \$650 being subscribed for this purpose. The organization of the various departments was completed, the work being divided and systematized as much as possible, and the first issue appeared on the second Sunday in April.

The success of the Monthly was instant and pronounced. Praise for the new publication came not only from the officers of the Church organizations, and from members and adherents, but from non-attendant residents and from the city press. It was universally acknowledged that our church had set a new standard of religious publicity for the Dominion of Canada—in itself no inconsiderable feat, and one which those interested cannot but regard with a certain degree of pardonable pride. Many elements contributed to the result, chief among them being the faithfulness of the correspondents, and the enthusiastic support of the Mount Pleasant merchants. To these, and to all who have helped, the Executive Staff tenders sincerest thanks.

It will be a matter of gratification to know that the very considerable cost of publishing a magazine of the quality of the Monthly has been met by the receipts from the advertising. On the initial issue there was a deficit of about \$80, in May there was a profit of about \$25, and it is expected that this issue will almost, if not altogether, wipe out this liability. Thus the Church has received wide publicity throughout its own district, the enterprise has borne its own proper costs and charges, and it is hoped that no assessment will require to be levied on those who have guaranteed the cost of its mechanical production.

What of the future? Shall the Monthly be continued as a permanent part of the Church's work, or shall it be abandoned? Have the time and labor put into the magazine been worth while? Is there about it enough of promise to warrant a continuance of the effort? These are questions that must be answered by the friends of the Church. If they are answered in the affirmative, the Monthly will resume publication, after two months' intermission during the summer, and will be issued regularly thereafter for ten months of every year.

Enclosed in this issue is a subscription blank. If you are anxious to see the Monthly ten months out of twelve, fill it out and mail it to the Circulation Department, or drop it in the Monthly's mail-box at the door of the church.

If the Monthly resumes publication in September, it is hoped that it will be in an enlarged form. A number of plans are in contemplation by the management to improve its scope and usefulness, and make it yet more interesting. The original intention was to make the Monthly 32 pages, but in each of the three issues yet appearing it has been a 40-page publication. If it reappears it is hoped to establish it as a 48-page magazine—a magazine that in bulk, as well as content, will worthily reflect the earnestness and optimism of the Church.

What is going to be done about it? Shall we write "Finis" with this issue, or shall we go forward to larger accomplishment and wider usefulness? What are YOU going to do?

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### THE CONGREGATION AND THE BALANCE SHEET

The statement of the financial affairs of the Church, its needs and obligations, set forth at length in an article elsewhere in this issue, presents a situation that demands the most careful consideration of all its friends. It is a frank presentation of the difficulties with which the Managers deem it advisable to take the congregation into their confidence.

At the present time those responsible for the church's financial administration have not finally formulated any definite scheme for the equalization of revenue and expenditure. A number of plans have been tentatively considered, but it was felt that the first step was to put the congregation in possession of the facts, in the belief that, the situation being made plain, it would be met. It is clear that either the average weekly revenue must be doubled, if the church is going to go on with its work unhampered, or that additional revenue must be secured by the adoption of some special means. Large as the amount needed appears to be, it should be easily within the abilities of a church that numbers within its membership 400 families, few of whom can be considered poor. An average contribution of \$1 per family each Sunday of the year, together with the open collection from adherents and occasional attendants, would not only yield a revenue equal to the need, but would give a surplus enabling the church to undertake other work that would increase its power for usefulness. Of course, there are families that could not contribute this amount, but there are others who are able to make amends for the deficiency. Upon all is laid

the obligation to give as the Lord has prospered them, but how many do? If some of the readers of the Monthly watched the Managers counting the collection after Sunday evening service, and saw the scores of American nickels included in the donations, they would entertain some doubt as to whether the Scriptural admonition was being sincerely and scrupulously observed by a large portion of the congregation.

If the ancient Hebrew institution of tithes were adopted by the members of the modern Christian Church, what a difference would be apparent in the Church's revenue! If the total yearly money gifts to religion and philanthropy were set against the net annual revenue of the average Vancouver or Canadian church-goer, what percentage would it represent? There is much in the way of Christian work that many of us feel we cannot do. We cannot preach, or sing, or lead at the prayer meeting. As a sympathetic and helpful visitor to those in distress, sickness or grief, many of us realize that we are not successful. Sometimes we excuse ourselves from doing what we might do, because others can do it better. But the service of money contribution to the work of God is one in which we can all participate, yet how often do we succumb to the temptation to compromise with this privilege on much the same basis as a dishonest debtor does with his creditors?

Despite a temporary stringency, due partly to local, but principally to general, causes, Mount Pleasant people are prosperous. Those of them who realize the necessity of maintaining and enlarging the work the churches are doing—and this includes every right-thinking

man and woman—must realize also that, even at the cost of some personal sacrifice, the revenues necessary for the successful prosecution of their work must be provided, and will see to it that this is done.

### THE SCHEMES OF THE CHURCH

We regret to state that the Schemes of the Church are not receiving nearly as much attention as might be expected. We are averaging about one hundred dollars less per month than we did last year. The amount assessed for this church to raise toward missionary purposes is \$7000. Last year we failed to attain this standard, and only raised about \$3500. From this it is not difficult to see that we shall raise still less this year than last, unless better attention is given to the matter.

The true Christian spirit is one of giving, and of love for our fellow men. Christ, whom we profess to follow, gave His life to helping the downtrodden and needy with whom He came into contact. He spent His life bringing light to those who needed it, and He has said that on the Judgment Day we shall hear these words—"In as much as ye did it not to one of these, ye did it not to Me." If this is the spirit of the Leader whom we profess to follow, what right have we as a Christian Church to deny that light, which we have, to our less fortunate brothers and sisters?

For those who do not use the Duplex envelopes there are special Missionary envelopes in the pews, and any sum that anyone may wish to give for the good of the Church in the mission field can be placed in these, and will be thankfully received.



Crossing the Lynn—At the C. E. Picnic, Victoria Day.

# PULPIT & PEW



## AN OUTSIDE SAINT

Lessons Drawn from the Study of the Character and Conduct of an unknown Roman Soldier



Taking as his subject, "An Outside Saint," Mr. Woodside, on Sunday evening, May 25th, preached an interesting and instructive sermon from the incident of the centurion who sent a messenger to Jesus, imploring Him to heal his sick servant. Though the centurion's name is unknown, said Mr. Woodside,

the sacred writers have put him on a pedestal of Holy Writ, an object of respect and admiration for succeeding generations. The Roman Empire was, at the time of Christ, crumbling to its fall, and in a condition of degradation and decay, but the noble virtues of the great founders of that Empire still shone forth in the characters of some of its citizens, and this centurion was typical of many of these. It is easy to infer some of his splendid qualities from the sacred narrative. First, there was the universal respect with which he was treated by the Jews, and this respect was all the more remarkable because they were a fanatical and bigoted people, and hated the Romans with all the fervor that a proud and conquered people have towards those who have subdued them, and to whom they are compelled to pay tribute. Though this centurion represented what was, to the Jews, a military tyranny, his conduct had evidently been such as to compel their most profound and sincere respect, for, when the messenger came to Christ bearing his master's plea that the Lord would exercise His healing powers upon his fellow servant, his entreaties were supplemented by those of the Jews, who testified to Christ that the

centurion was a worthy man. It was, therefore, evident from the scriptural narrative, that this Roman soldier had so exercised his almost unlimited military power, and had so conducted himself in his personal and official capacities, as to extort from the people who had every reason to hate him, their respect and regard.

While the centurion's public reputation and character were thus blameless, his solicitude for his sick servant demonstrated his care and attention for those of his own household. "Some men," said Mr. Woodside, "have excellent reputations abroad, but are not highly regarded by those who come into intimate and personal contact with them. There are many men who, perhaps, have considerable public reputation, whose intimates have but little to say in their favor. How many of us would like to hear the candid opinion of ourselves, expressed by our servants and employees? But the respect everywhere paid to this Roman soldier, in the district which he ruled on behalf of Cæsar, was matched by the affection with which he was regarded in his own home. This centurion's acts of public benevolence was testified to by the Jews, who told Christ that he had built them a synagogue, and yet, while both in public and private life, his character was so admirable, his modesty was conspicuous. The Jews testified he was a worthy man, but his message to Christ was, 'I am not worthy that Thou shouldst come under my roof.'"

Over and above all the centurion's many excellent qualities was his faith. Christ Himself witnessed to this when He exclaimed, "I have not found such great faith, no, not in Israel!" "Faith," said Mr. Woodside, "has been the outstanding characteristic of all the great men of all ages. His faith and his character made the centurion 'An outside Saint' whose blameless life and exemplary conduct were a living, if silent, rebuke to those who professed to be the Lord's people."



Mr. Woodside passed on to observe that Christians of the present day frequently display the same intolerance manifested by the ancient Jews. They seem to think that the Anglo-Saxon race is in every respect superior to every other people of the earth, and that this constituted a sufficient excuse for treating them either with implied superciliousness or positive brutality. "An instance of this," Mr. Woodside quoted, "is the average Canadian's attitude towards the Mohammedan, the Buddhist, or the Confucian, though many of these would put to shame some professed Christians, either as to ideals of life, or standards of conduct and character." He denounced in strong terms those racial and religious prejudices which alone could make such an attitude possible, and pleaded for wider tolerance and Christian charity, exhorting his congregation in this respect to remember the attitude of Christ to the Roman soldier, whose tender solicitude for his sick servant was one of the most beautiful incidents recorded in the Gospel.

## THE MAN OF THE NIGHT

### A Study of the Motives Underlying the Great Betrayal—The Reward of Wickedness Never Adequate.

Taking as his text the 30th verse of the 13th chapter of John—"He then having received the sop, went immediately out, and it was night"—Mr. Woodside preached a powerful sermon on the lessons to be drawn from Judas' betrayal of Christ. Judas, said Mr. Woodside, was not an extraordinary character. His notoriety arose from his close connection with Jesus, but the elements in his character were common to us all. A number of explanations of Judas are in vogue. The first, and perhaps most common, is that he was an ordinary common thief, and that he was ruined by his inordinate love of money. Though this conception is true to nature, it is hardly adequate when it is remembered that he was the treasurer among the disciples and handled the common purse. A second, and perhaps more rational explanation of Judas, was that he schemed to place Christ in such a position that He would be compelled to exercise His divine power, and that by placing Him in the hands of his enemies, compel such a manifestation of Christ's divine might as would force the Jews to accept Him as their temporal king. This conception of Judas'

character is based in the assumption that he believed Jesus to be lacking in robustness. Another explanation of Judas is that he had been disappointed in Jesus, expecting to see Him set up an earthly kingdom in which Judas, along with the other disciples, would have a position of vast influence and power, and these dreams of empire having failed to materialize, and upon his discovering that Christ's kingdom was not of this world, his disappointed personal ambition had caused him to hate the Lord. None of these explanations, in Mr. Woodside's opinion, completely covered the facts. "Men," he said, "are attracted to any new movement, either because of conviction, or contagion of enthusiasm, or self-interest. Judas joined the new movement from the latter motive. Because of his gifts and skill in the handling of money he had been appointed treasurer, and in the earthly kingdom that he expected Christ to set up, he expected boundless opportunities for self-advancement. His enthusiasm for Christ waned as he saw that he would not answer the popular cry. He saw that possibly he had been mistaken—that he had chosen the wrong side. Ambitious and careful of his own interests, he felt he could not afford to be associated with a losing cause, and began to make overtures to the enemy, so that, whichever way the event went, he, Judas, would be safe. The Great Betrayal was the logical outcome of this attitude."

The character of Judas was not always such as we find in the closing pages of the gospels. "Character," said Mr. Woodside, "is a growth—the slow aggregation of thought and action. Judas had the same opportunities for character elevation as had the other disciples. Christ must have seen his moral deterioration, for it is on record that he solemnly warned him and appealed to him, but Judas had slipped beyond recall."

"Was Judas' betrayal worth while?" asked Mr. Woodside. "Was the reward of his wickedness adequate? All he received was thirty pieces of silver as the reward of the wicked deed. Is the reward of the wicked ever adequate? The man who betrays his country, either at the polls or in parliament, who betrays his friend, his church, or his trust, never receives any adequate reward. He is an object of just scorn—a moral leper sent to his own solitary place. Like Judas, he goes out into the night, and, if of enough importance to be written about, his name comes down through the years to be scorned by succeeding generations. The thief gets

the striped coat, prison bars, social ostracism. The murderer gets the mark of Cain. The profligate gets, as the reward of his impurity, disease and premature death. The most sorrowful people in the world are those who have "paid the price." The way of transgressors is hard. Judas lost everything, because he tried to hold open both doors, and both closed against him. He could have no place with the disciples, because his hands were stained with blood. Neither had he a place with the enemies of Christ, whom he had served by double dealing. They, too, cast him off. To them he was merely a paid spy. A great guilt separated him both from God and man—a guilt so terrible that he sought the coward's refuge, and hanged himself. To what land of gloom and tears he went we know not, but he went to his own place, the place that he had prepared with his own hand. "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still."

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## THE ABUSE OF PRIVILEGE

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### Men Still Refuse to Benefit by Old Mistakes Though Moral Principles Always Avenge Their Violation.

To a congregation that crowded the church to the doors, Mr. Woodside preached on Sunday, May 15th, on "The Abuse of Privilege." It was a matter of frequent and prolonged debate as to whether it is more advantageous to live in the present days, or at former periods in the history of the world. In an academic discussion many arguments could be advanced on both sides. None could deny, however, that if the past had any meaning, or if history could teach mankind any lessons, that we of the present day are in a position of unquestioned advantage. Yet, with all the advantages of discussion, discovery, and history, men continue to make the same mistakes as did their forefathers, and suffer the same penalties, and live under the same moral conditions. In some things men were quick to profit by their own or others' experiences, but in other matters, even of great importance, they seem to learn little or nothing. In industrial production and in political development, men were eager to profit by experience and history, but in the realm of morals progress was exceedingly slow. Old and gross forms of sin still continue to lure men. Drunkenness, licentiousness, and gambling still claim thousands of victims.

"These forms of folly were not," Mr. Woodside said, "without some reason. In the madness of mankind there is at least some method. The root of the trouble was in the false reasoning by which men compromised with their consciences, and fell before the lure of temptation. They imagine that, because the age in which they live had circumstances and conditions and standards peculiar to itself, and that these standards and conditions gave them the license to act differently to their predecessors, whose mistakes they were quite willing to admit. No set of circumstances were, as a matter of fact, exactly identical, but the moral principles involved under any possible conditions are always the same. Pride, lust, vanity, licentiousness—all will always bear their inevitable fruit in everybody and in every age. The great moral principles are universal and inviolable, and will always vindicate themselves."

"We often justify ourselves," said Mr. Woodside, "by disregarding facts, and priding ourselves on our superior knowledge. We think we know too much to get caught, and when examples of similar cases in which men have fallen victims to temptation are cited to us, we flatter ourselves that, while the other fellow did not know enough to stop in time, we shall be clever enough to avoid being caught. We forget that the devil is just as clever to-day as ever, and he gets his results in the same old way—by different baits, perhaps, but by pretty much the same means. We are apt to think that other men fall because they were weak, while we pride ourselves in our strength. Because of this we grow venturesome, and before we know it are caught in the grip of the undertow."

"No circumstances whatever," Mr. Woodside warned his congregation, "can shield us from the inevitable consequences of sin. No superior knowledge can avail us in overthrowing the Kingdom of Evil. No human strength is enough, unaided, either to conquer or to escape the consequences of transgression. The rational and righteous universe is large and varied enough for us all. The prodigal in the far country discovered that there was enough and to spare in his father's house. For all humankind there is plenty, both of the material and moral. It is only when in superior self-sufficiency men set at nought the laws of moral and material righteousness that they at last discover that they have gathered Dead Sea fruit—that 'the way of transgressors is hard,' and 'that the wages of sin is death.'"

# MAKING ENDS MEET

## A Concise Statement of the Money Requirements of the Church, showing the Reasons for more Generous Financial Support by the Congregation \$450 Required every Sabbath in Order to Meet the Need

Few members of the congregation, outside the officials of the church, have anything better than a general and vague idea of the financial position and requirements of the Mount Pleasant Presbyterian Church. Detailed statements are presented to the congregation at its annual meeting from the various societies and organizations, but there is not sufficient time during the two hours the meeting lasts to have these statements and reports discussed and thoroughly understood. The statements are printed and circulated among the congregation in the Annual Report of the Church, but even when presented in this permanent form their significance does not seem to be properly appreciated. For this reason the Managers have deemed it advisable to make in the Monthly a brief but comprehensive statement of the church's financial situation to all interested in its work, in the hope that, once understood, the congregation will arise to meet the necessities of the situation.

In this review of the financial situation, the needs of the church will be considered under three heads. First is that of **FIXED EXPENDITURE**, that is to say, expenses that are altogether unavoidable so long as the church continues in operation as a Christian institution. The various items that make up this portion of the Church Budget total about \$10,700.

The fixed Church salaries, which include that of the Minister, the Organist, the Deaconess, and the Church Officer, amount to \$550 per month, or \$6,600 a year. The taxes on the church property amount to \$150, and the insurance to \$175. Light and power costs \$350 annually, and the church fuel bill is of equal amount. Printing and advertising (which includes the cost of the church bulletins, given to the congregation each Sunday, the notices of the service appearing once a week in the city papers, the printing of the Annual Report, and other smaller items), cost \$750 a year. Music for the choir and the tuning of the organ costs \$250. The annual cost of the telephone is \$60. The church's assessment to the Synod and Assembly Funds is about \$125. The pulpit supply during the

Minister's vacation involves an extra expense of \$150. One of the heaviest fixed items is the interest on the mortgage of the church building. This is a burden of \$1500 a year. In addition, there is \$80 for interest of an overdraft at the Royal Bank, and \$200 for sundries. The whole of the above items makes a total of \$10,700 of unavoidable expenditure which the church has to face every year.

\* \* \* \*

The second class of expenditure which the congregation should meet is almost as great as that detailed above. It totals \$9,435. At the time the mortgage of \$25,000 was placed on the new church premises, it was arranged and agreed that the amount should be reduced by \$1000 each year. Up to the present time nothing has been done in this regard. On January 1st of this year the payment on the mortgage was \$3,000 in arrears, and on January 1st of next year an additional \$1,000 will be due, making \$4,000 in all which should be raised for this purpose during 1913. The ordinary repairs to the church property, and the inexpensive additions and alterations that from time to time are required, involves an additional \$1,000. Further, an additional exit to the church building is necessary, as is apparent to anyone who at any Sunday evening service notices the length of time it takes for the congregation to get out of the building. Those who sit in the gallery, and more than three-quarters of those who worship in the body of the church, leave the building by the main front doors, and the front vestibule is, at the end of every service, the scene of an orderly congestion. What would occur in case of a sudden alarm or unavoidable panic has often exercised the minds of the Managers and other officials of the church. To prevent this congestion it is proposed to construct an additional exit on the north side of the church, leading down to the passage alongside the building to the room beneath the Minister's vestry. Estimates have been secured for this exit, which is, in reality, a necessity for the public safety. Its cost will be about \$2,500.

It is now more than three years since the church was opened, and the time has long

since passed when the matter of interior decoration of the auditorium should receive attention. The appearance of the inside of the building harmonizes but little with its exterior beauty, and for more than a year past the necessity for proper decorative treatment of the interior has been a matter of comment and discussion. It is estimated that this work will cost about \$1,200.

Further, at the time that the new building was being erected, a number of members and adherents gave their personal security for an overdraft at the Royal Bank. The amount of this overdraft has been reduced to \$735. The majority of the congregation will remember that a Campaign Fund was inaugurated in order to wipe out this liability. More than the total amount was subscribed, but a number of the contributions then promised have not yet been paid, with the result that there is \$735 still due to the bank on this item. This is an obligation that the church is in honor bound to pay off at once, as the men who gave their personal security to the bank for the amount of this overdraft are liable to be called upon at any time to pay it. The immediate payment to the bank of this sum is, therefore, a matter of ordinary business integrity, and should be the first of the church's liabilities to be paid. Repeated efforts have been made to secure the payment of these contributions from those who undertook to assist in wiping off this liability, but, failing payment by these, ways and means should be at once provided by the church to relieve the gentlemen who have, for three years, guaranteed this loan by the bank.

The total of the items enumerated above is \$9,435, which, added to the \$10,700 of ordinary and unavoidable expenditure, makes a total of over \$20,000 which the church should raise during the present year.

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In addition to the foregoing items, there must be considered the contributions to the Home and Foreign Missions, the Aged and Infirm Ministers Fund, the Fund for Widows and Orphans, and the various other missionary and philanthropic enterprises of the Church. The total of the assessment which this church is expected to contribute to these objects is \$7,000. Details as to how the church is meeting this obligation will be found in a special article elsewhere in this issue. It will thus be seen that, without branching out into any new financial activities (with the exception of \$2,500 for the additional exit, and \$1200 for the decorating of the interior of the

building), the congregation is faced with the necessity of raising \$27,000 during the present year.

\* \* \* \*

The Managers' budget of income and expenditure, as printed in the last Annual Report, shows an estimated expenditure of \$22,000. The difference between this amount and the \$27,000 arrived at above consists of the items to liquidate the overdraft, the exit, the decorating, and an additional \$400 for repairs.

During 1912 the Managers' Treasurer received a total of some \$10,800. The Sunday School raised about \$1500, the Woman's Guild \$760, the Foreign Missions Society \$250, the Home Missions Society \$100. For church schemes there was contributed \$3,000. The Y. P. S. C. E. raised over \$1,000, the Comet Club \$200. These, with the balance on hand of \$1,800, brought the total receipts for the year up to \$19,606.

The Sunday School and the Christian Endeavor, the Comet Club—in fact all the organizations of the church, have their own current expenses which have to be met out of their receipts, so that only a proportion of their income can be relied upon to meet the necessary expenditures detailed above. It is, therefore, evident that the congregation must, if the Church's efficiency is not to be handicapped by lack of means, address itself to the task of securing additional funds with which to carry on its work.

Last year the total collections amounted to \$9305.50, of which \$4699.80 was by envelopes, and \$4607.70 by open collection. In addition, there was \$795.10 given in special collections at the Anniversary and Christmas services, making a total collection of the year of \$10,100.60.

For the first four months of 1913 the collections by means of the duplex envelopes, for ordinary revenue, totalled \$1886.45, and the open collection to \$1982.10. The total received for ordinary revenue was, therefore, \$3868.55. The collections for Schemes of the Church from January 1st to May 1st amounted to \$754.25. Thus, the church has received about \$4600 for one-third of the year. On this basis, the total revenue will be in the neighborhood of \$14,000 to meet liabilities of \$27,000. This \$14,000 does not include various sums which will come into the church funds later in the year from the Sunday School, Christian Endeavor, and various organizations, but, putting this at \$2000—it was about \$1500 last year—it must be apparent that, at the present rate



of progress, we shall be \$11,000 behind what is required if the various obligations and liabilities to which the church\* is morally committed are to receive proper support.

To properly meet the church's financial requirements, there should be contributed for every week of 1913, an average sum of \$450. This is an average of something under 40 cents a week for every member on the roll. As a matter of fact, an average contribution of 25 cents from every member would take care of all the money necessities with ease, for those

in charge of the church's business management feel they could rely for the balance upon the contributions in the open collection.

This statement is a fair and concise summary of the church's financial resources and obligations, and is placed before the congregation through the columns of the *Monthly* in the hope and expectation that the church's work will not be crippled and handicapped by lack of means, but that, appreciating the necessity, the congregation will rise to the occasion and see to it that the financial requirements are adequately and liberally met.

## MISSIONARY CONFERENCE

The Missionary Conference, under the auspices of the Westminster Presbyterials of the W. F. M. S. and the W. H. M. S., was held on May 8th in the lecture room of Chalmers Church. It was attended by an audience which filled every seat in the large auditorium.

The first speaker, Miss McGill, a missionary whose field for a number of years had been in North Honan, China, spoke from a fund of interesting personal experiences gained in the foreign mission field. Honan is one of the oldest provinces of China, is equal in size to Ontario, and has a population of eight million people. Miss McGill went from place to place teaching and preaching. She experienced extreme difficulty in securing suitable places in which to live, as the natives were afraid of her and her followers or of their neighbors should they identify themselves in any way with the work of the missionaries. Miss McGill often spoke to two thousand people each day for weeks at a time, finding them strangely responsive to her teachings. She narrated an amusing incident of the way in which she had spent five dollars, which had been sent her by a child at home to further her work. After providing a Christmas entertainment for fifty children and as many mothers, giving each child a present and each of the hundred guests all they could eat, she still had \$2.40 left of the \$5, and this sum she devoted to keeping a sick man in the hospital for two months. From which it will be seen that living in North Honan is not yet as high as it is in Vancouver.

Miss McGill expressed the belief that could the people at home know even in part how vast an amount of good might be accomplished by so small a sum as \$5, many more would be moved to make so valuable a donation.

The second speaker, Miss Strong, dealt with the subject of mission from the standpoint of

the work being done at home. Canada, she said, was not only a land of opportunities, but of problems as well, and the most serious problem confronting the nation and the Church was that of how to Christianize the new Canadian race. She made a special plea for the early training of children by their mothers and teachers, that the new generation might be strong in faith and steadfast in morals. Miss Strong has an attractive personality, and a method of delivery that is both pleasing and convincing. Her address was listened to with much pleasure.

Miss Kalte appealed very directly to the hearts of her auditors. She, too, speaks from a wealth of experience, hers having been gained in the field of rescue and protective work in Canada, in which she is doing inestimable good. Miss Kalte, who is of French descent, and speaks with a distinctly French accent, was for twelve years an inmate of a French convent without speaking. But, as she herself puts it, she is making up for it now, and her clever address was followed with the keenest interest. She told of the opening of the first Presbyterian rescue home in Toronto in 1911, and how since that time similar institutions have been established in Montreal, Great Britain, Calgary and Winnipeg. She compared the conditions of present-day life with that of a past generation, and laid before the mothers of her audience a realization of the added responsibility which the new conditions imposed upon them.

Rev. Dr. Clay, of Victoria, and Rev. Mr. Henderson, of New Westminster, appeared with greetings from the Synod, which was in session in the main body of the church. Both spoke in the highest terms of praise of the work accomplished by women in the field of missions.

# MEN and WOMEN of the CHURCH :

## No. 3—JOHN ROSS

"Gentlemen, if you will please come to order, we will proceed with the business of the meeting."

"First, we will have the Treasurer's statement," says the Chairman. It is read—a brief, but clear, document, showing balance at beginning of month, amounts received and disbursed during that period, and balance on hand. In this, and in the analyses of the various accounts presented for payment, the Board receives much of valuable suggestion and comparison from its presiding officer, whose long familiarity with the business administration of the church has made him a veritable encyclopædia on all appertaining thereto. Does there arise in discussion some detail of construction or management that is the outcome or legacy of long past conditions, it is almost invariably to the Chairman that the other members of the Board look for the information that decides their present action and future policy.

Alert, resourceful, business-like, quick in his judgments, positive in his opinions, plain and direct in his speech, the Chairman of the Board of Managers of Mount Pleasant Presbyterian Church is easily recognized as a forceful, efficient man. He brings to the successful administration of church affairs the same qualities that have made him one of the foremost figures in the industrial life of Vancouver, and is a conspicuous type of that numerous class that by taking advantage of the favorable opportunities this rich province affords, has, backed by sterling commercial integrity, indomitable energy and tireless industry, built up a prosperous and flourishing business. Sometimes blunt of speech, and always kind of heart, his friends, not only in the congregation, but throughout the whole city, are numbered by the scores. Bluff, hearty, genial, generous, thorough, an excellent organizer, quick in decision and sound in business judgment, the Chairman of the Board

of Managers represents a type necessary to the successful administration of any church, and one whose services are—as they should be—best and most deeply appreciated by those most familiar with them. Frequently his views and those of others do not agree. In those cases nobody can by any possibility misunderstand the position taken by the Chairman, for he defines it with a positiveness sometimes embarrassing to those taking opposite views. A hard fighter, a generous winner, a plucky loser: whether in Church or business, or in the social amenities of daily life, these are among the Chairman's most obvious characteristics, and are typical of the forthright, downright and direct means by which he has won his way to success and to the esteem and respect of a wide community.

John Ross came to Vancouver from England some years ago, after a career in which he had acquired wide experience in many trades and businesses. His father had established a little iron-making business in the early days of the city, and to the upbuilding of this his son devoted his energies and abilities. To such an extent did he succeed that the firm of Ross & Howard is now the largest of its kind in British Columbia, and in business circles is a synonym for probity and for quality of output. Mr. Ross has never sought public office, but in a number of positions his administrative abilities have been utilized for the general good. He was President of the Terminal City Club at the time that institution made arrangements to move into its present handsome quarters, and directed all the business and financial arrangements involved thereby. He is one of the most distinguished members of the Masonic body, having received as the gifts of his fellowcraftsmen the highest honors. He joined the Mount Pleasant Church in 1910, was elected a Manager in January the following year, was Treasurer in 1911-12, and five months ago was chosen Chairman of the Board.



**JOHN ROSS**

Chairman of the Board of Managers

# BEAUTY SPOTS AROUND VANCOUVER

## No. 2—IN THE VALLEY

(Newton W. Emmens)



Looking across the Inlet we notice that the snow is gradually retreating up the mountain-side before the advance of spring, and have visions of pleasant days to come when we shall be able to echo the opening lines of Henry Vandyke's poem to the "God of the Open Air":

"Thou who hast made thy dwelling fair  
With flowers below, above the starry lights,  
And set thine altar everywhere—  
On mountain heights—  
To thee I turn, to thee I make my prayer,  
Spirit serene, God of the Open Air."

and, wandering in the shelter of the forests, perchance with some kindred spirit or beloved friend, admire the delicate wild-flowers and ferns that greet us at every turn, or, lying at ease on the mossy bank of some limpid stream, breathe a prayer to the Creator of all these beauties.

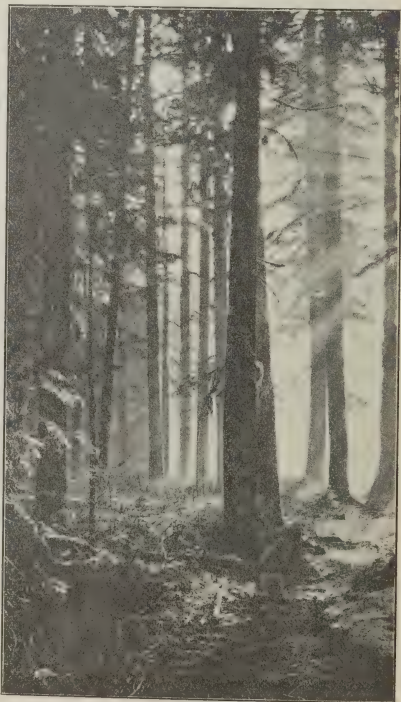
"For the comforting warmth of the sun that my body embraces,  
For the cool of the waters that run through shadowy places,  
For the balm of the breezes that brush my face with their fingers,  
For the vesper hymn of the thrush when the twilight lingers,  
For the long breath, the deep breath, the breath of a heart without care,  
I give thanks and adore thee, God of the Open Air."

The Call of Spring is in the blood, the trees are putting forth their fresh, green leaves, delighting and resting the eyes after the bare, white expanse of winter's snow. Come, let us lay aside our cares for a day, and make a short excursion into that fairyland along the Lynn which we traversed on snow-shoes a few short weeks ago, and see what transformations have been wrought by the magic wand of the life-giving sun.

We choose a fine, balmy day, such as are of frequent occurrence during the latter part of May and the early part of June, when the blood coursing through our veins makes us forget our little troubles (for they are little when compared with the great things of the universe), and our whole being rejoices in the knowledge that we are really alive to enjoy the beauties of Nature surrounding us on every hand, and when even the squirrels we see in the woods seem to be singing a Te

Deum as they race across the path before us and run up into the trees.

The noble mountains, with their clear-cut, snow-capped summits, standing out in bold relief against the azure sky, the vivid green of the spring foliage clothing their lower slopes, and the City of North Vancouver occupying the gently sloping ground between the peaks and the waters of Burrard Inlet, now sparkling in the morning light, make a picture that moves us to admiration as we cross on the ferry. Arriving on the other side we quickly disembark, and, entering a Lynn Valley car, are rapidly conveyed to the far end of the line, admiring en route the spring dress of the trees and bushes and the wild-flowers which line the road on either side for much



The Sentinel Trees.



of the distance. A brief walk up the Lynn Valley road from the end of the car line brings us to the bridge, spanning the creek near the Intake. Crossing this and turning north we soon leave the noise and bustle of civilization behind, and enter the realms of peace and quiet, where the murmur of streams, the chatter of the squirrel and the occasional call of a bird are the only sounds to disturb the silence.

The snow is gone, the trail is plainly to be seen winding its way through the forest, at times following close beside the creek, where frequent vistas are obtained of sparkling waters flowing between banks lined with

Towards mid-day we reach a park-like spot, where the ground is carpeted with moss and pine needles, making a most delightful place to halt and refresh the inner man. At our feet is a stretch of quiet water, where the creek, after rushing madly from the mountains higher up, appears to be taking a rest before continuing its journey to the sea. If we look closely we may sometimes see little fish darting here and there through the limpid water, or their larger companions motionless in the shade of some rock, seemingly taking a noonday siesta, while all around the lofty trees, with branches arching overhead, form a protection from the direct rays of the sun.



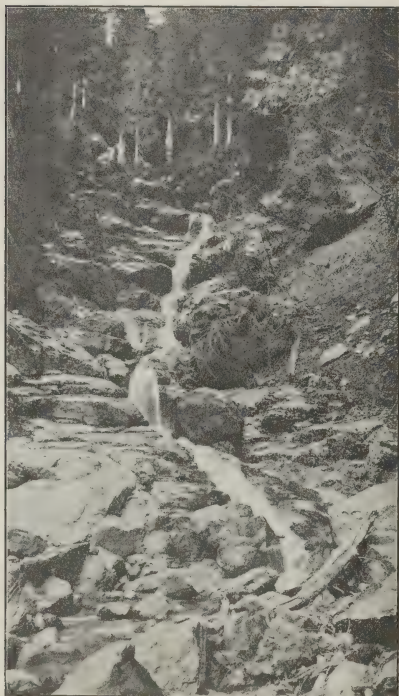
A Vista of Sparkling Waters.

noble trees and flanked by rugged mountains; at others skirting along the base of the hills through the woods, but always coming back to the rushing, tumbling stream as though it were loath to leave so lively a companion. In places we cross, by stepping from stone to stone of their rock-strewn beds, beautifully clear mountain brooks which, cascading from the heights above, form pictures long to be remembered; and in others crossing on moss-covered logs which tempt us to sit and rest awhile in the shade of the over-hanging trees, there to enjoy the music of flowing waters and the balmy air laden with the fragrance of wild-flowers.

Here we linger, lost in happy contemplation of the peaceful scene, and loath to depart till the slanting rays of the declining sun warn us to return to the scenes of our daily toil, for on the morrow we must take up our burdens anew, and perform our share of the tasks of this work-a-day world.

As we return, new beauties greet us along the trail. The slanting rays of light change the noonday aspect of the scenes. Near the end of the trail, where it comes out on the skid road, we are treated to the most beautiful picture of the day. A slight mist rising from the nearby creeks pervades the woods, and the oblique rays of the setting sun, piercing it

with shafts of golden light, causes us to pause in admiration. The lofty trees seem to be acting as sentinels, guarding the peace and quietness of the forest, while the shadows of approaching night gradually deepen, and all Nature is hushed to rest. We long for the brush of a Landseer or the pen of a Milton to adequately portray the scene before us, but lacking these are, perforce, compelled to fall back on our own feeble efforts with pen and camera:



Cascading from the Heights Above.

Where shafts of light from sunset clouds are leaping  
Across the trail, through forest shadows deep,  
The lofty trees their faithful watch are keeping,  
While all around them Nature sinks to sleep.

With such thoughts we leave the trail, and soon arrive home, tired but happy in the memories of a glorious day spent with Nature, and in the pleasurable anticipation of our next excursion into the realms of the "God of the Open Air."

## FINANCE

### Estimated Requirements 1913.

(a) Annual Meeting Budget Estimate (Jan'y)	\$22,000.00
(b) Manager's Estimate (May).....	27,000.00

Average Weekly Revenue Required (Budget.)	425.00
Average Weekly Revenue Received (Jan. 1-June 1) .....	218.75
Average Weekly Deficit (Budget).....	206.25
Average Weekly Revenue Required for balance of 1913, to make up Budget estimate..	560.00
Average Weekly Revenue Required for balance of 1913 to make up Managers' Estimate .....	720.00
Total Revenue Jan 1-June 1, 1913.....	\$4,593.80

Average Weekly Revenue from Envelopes....	89.40
Average Weekly Revenue from Open Collection .....	92.15
Average Weekly Revenue for Missions, &c....	35.90

### SUMMARY, 1913.

	Envelopes	Open	Schemes	Total
Jan. ....	\$325.00	\$296.70	\$161.15	\$772.85
Feb. ....	365.35	374.35	132.15	871.85
March .....	477.00	517.50	180.85	1175.35
April .....	343.15 <sup>1</sup>	369.05	141.50	853.70
May .....	345.95	425.50	148.60	920.05
	\$1856.65	\$1983.10	\$754.25	\$4593.80

### ORDINARY REVENUE, MAY, 1912.

	Envelopes	Open	Totals
May 4—a. m....	\$ 47.35	\$ 86.50	\$133.85
" 4—p. m....	36.25	81.75	118.00
" 11—a. m....	47.45	26.20	73.65
" 11—p. m....	34.20	61.10	95.30
" 19—a. m....	64.45	32.30	96.75
" 19—p. m....	24.20	54.35	78.55
" 26—a. m....	62.80	34.50	97.30
" 26—p. m....	29.25	48.80	78.05
	\$345.95	\$425.50	\$771.45
			\$771.45

### RECEIPTS FOR MISSIONARY AND OTHER SCHEMES OF THE CHURCH, MAY, 1913.

	a. m.	p. m.	Total
May 4.....	\$25.95	\$12.45	\$38.40
" 11.....	19.45	12.95	32.40
" 19.....	22.40	10.05	32.45
" 26.....	25.35	20.00	45.35
			\$148.60

During the past month the International Lessons have been full of interest, detailing the life and time of that historic character of the Old Testament—Joseph. No boy especially should go through life without being acquainted with the life of Joseph—it is so full of events such as make hero-worship among boys something to be desired. Following up the series this month's lessons are as follows:

June 1—Joseph Tests His Brethren.

June 8—Joseph Forgives His Brethren.

June 15—Joseph Before Pharaoh.

June 22—Review—"The Victories of Faith; or Temperance Lesson—"The Blinding Effect of Sin."

# SESSION and MANAGERS



## SESSION NOTES



*D. D. Anderson  
Treasurer Church  
Schemes*

Further information has been coming to hand respecting the Pre-Assembly Congress in Toronto, which will also have become an historic event by the time this magazine is in the hands of its readers. As mentioned in last issue the object of the Conference is for inspirational and educational purposes in regard to the general work both at home and abroad of the Presbyterian Church of Canada. Themes of the most vital importance will be presented by men of eloquence and spiritual power. Among the leaders and speakers will be—the Moderator of the Assembly (Rev. Dr. McQueen), J. Campbell White, Principal Gandier, Dr. J. A. MacDonald, President Falconer, Dr. C. W. Gordon (Ralph Connor), Rev. Dr. Hanson, Rev. Dr. Herridge, Rev. John MacNeill, Dr. R. Douglas Fraser, Dr. Robert Johnston, F. S. Brackman, Dr. Murdoch MacKenzie, Dr. J. W. McMillan, Dr. Warren H. Wilson, Professor Law, Dr. Wright (Fort George), Dr. R. Bruce Taylor, Dr. A. G. Sinclair, Rev. D. McOdrum, and possibly some notable speakers from the United States.

Although the gathering has no legislative powers, yet counsel will be taken as to how its objects may be best accomplished, and if there be the true spirit and desire for the expansion of Christ's Kingdom, no doubt a new stimulus will be given to the propaganda of the Church.

Below are some of the subjects to be discussed, which show the great problems which are confronting the Church in this complex age:

1. Training for service—
  - (a) For the Church;
  - (b) For the Home;
  - (c) For the College;
  - (d) For the Press.

2. The Church's opportunity in Canada.
3. Church opportunities abroad.
4. Non-Anglo-Saxon Races in Canada.
5. Problem of the City.
6. Social Application of the Gospel.
7. Evangelism.
8. Temperance.
9. Stewardship of Money.
10. China's Call.

\* \* \* \*

The Session, recognizing that its duty is to watch over and promote the spiritual interests of the congregation, reports that its standing committees for the present year are as follows:

Sunday School:—Messrs. D. D. Anderson and J. J. G. Thompson.

Christian Endeavor:—Messrs J. A. Kerr and J. J. Storey.

Athletic Club:—Messrs. John McAllister and J. B. McArthur.

Woman's Guild:—Messrs. I. G. Johnstone and W. D. Muir.

Women's Foreign Missionary Society:—Messrs. Hugh McTavish and Wm. Crann.

Woman's Home Mission Society:—Messrs. W. B. Skinner and John Petrie.

Choir:—Messrs. G. W. Ledingham, T. D. MacDonald and J. J. Storey.

Literary and Debating Society:—Messrs, R. J. McLean and S. Steel.

Ushers:—Messrs. John McAllister and E. Caspell.

Elocution Class:—Messrs. E. Caspell and P. T. Somerville.

Dramatic Club:—Messrs. W. B. Skinner and H. T. Thompson.

Prayer Meeting:—Messrs. E. Caspell, Wm. Crann and John McAllister.

The idea is that these committees shall come into relationship with the different organizations of the church, and the Elders appointed on each committee are supposed to keep in touch with that particular organization, and to be between it and the Session a connecting link.

In addition to the Church organizations proper, the following were appointed to other societies:

Social and Moral Reform:—Mr. Hugh McTavish.

Bible Society:—Messrs. I. G. Johnstone and Hugh McTavish.

In addition to this Mr. Petrie is also Record Secretary; Mr. Skinner, Administrator of the Poor Fund, and Mr. Anderson, with Mr. McArthur as associate, Treasurer of the Schemes of the Church.

\* \* \* \*

Our Deaconess, Miss Grogan, was welcomed by the Session at its meeting on Sunday morning, 4th May. She also attended Elders' meeting on Wednesday evening, 31st May, and gave a concise report of her work, stating the varied reception she had when visiting, being repelled by some, and by others received favorably, in some cases finding a ready entrance for reading the Bible and engaging in prayer. She also outlined the system of canvassing, under the Pastor's direction, to enable the Church to get a complete Directory of its members and adherents. The Directory needs constant revision in a moveable population like that of Vancouver.

In reply to several questions from the Moderator and Elders the following information was elicited from Miss Grogan as to the fruit of her work, which should commend itself to the congregation as a whole:

1. She had been able to get new children to come to Sunday School.

2. She was also working in connection with the Sunday School Superintendent to get absent and lapsed scholars looked after and brought back.

3. She has tried to get all new-comers or lapsed Presbyterians to present their certificates.

4. She has looked after cases of destitution, and also visited and reported to the Pastor several cases of sickness.

\* \* \* \*

Preparatory service was held Friday evening, 23rd May, when 48 new members were received, viz. 22 by Profession and 26 by Certificate from other churches. It is gratifying to note the large number that joined by Profession of Faith, and is an encouraging feature in the spiritual life of the Church. Part of the preparatory service was conducted by the Rev. Mr. Patterson, of Kerrisdale, who gave the Address. The Pastor conducted the installation service, urging upon all the new members to become identified at once with some phase of the work of the Church. We hope they will come forward and volunteer

for service. At the close a social was held in the gymnasium to enable the congregation to welcome the new members.

\* \* \* \*

From a communication received from Professor Taylor, who is convenor of the Social and Moral Reform Society, it is learned that the Society contemplates establishing a Home in Vancouver at an early date for fallen women in connection with their Rescue work.

The Session pledges itself, and also hopes our congregation will be able to materially assist such a good work.

Rescue the perishing, care for the dying;

Snatch them in pity from sin and the grave;

Weep o'er the erring one, lift up the fallen,

Tell them of Jesus, the Mighty to save.

\* \* \* \*

Session is now engaged in purging the Roll. It has been decided that all members who have not attended once during eight consecutive communions be struck off the list of members, unless a sufficient explanation be forthcoming. Will delinquent members kindly see that they rectify this without delay, as the Session regrets having to take this course in any individual case.

\* \* \* \*

The Session would like to report that it has had brought to his notice the question of lateness of hour of some of the meetings held in the church building. With the idea of preventing the recurrence and bringing meetings to a close at a reasonable hour, it requests all those responsible to kindly close meetings not later than 10.30.

\* \* \* \*

Our Pastor is taking his holidays at the same time as attending the Assembly, and will, therefore, be absent until about the first or second week in July. In his absence the pulpit will be occupied by the Rev. H. C. Fraser, M. A., who will also attend to all the pastoral duties.

\* \* \* \*

During the Pastor's absence the Prayer Meeting will be continued as usual, the whole Session being responsible, with Mr. J. J. Storey governing the necessary arrangements. Don't neglect the Prayer Meeting.

\* \* \* \*

Sunday morning, 25th May, was our Communion Service—a time of refreshing and help in the great journey of Life, and as a witness to our Lord's death until He comes.



## BOARD OF MANAGERS



G. W. Ledingham  
Treasurer

The regular monthly meeting of the Managers was held in the Board Room on Tuesday evening, May 13th, Mr. John Ross presiding. The members present were Messrs. Muir, Wylie, Thompson, Gibson, Ferrier, Hopkins, Ledingham, Mullin, Baxter and Ridington. The Treasurer's report showed a balance at the end of April of \$405.52. The collections for the month amounted to \$788.50, and the expenditure to \$695.48, leaving a credit balance of \$93.02. The average collections per Sunday during April were \$197.12, as against \$198.90 for March. A number of matters were discussed at this meeting, the principal being the church's financial position. It was agreed that the collections were not nearly sufficient to cover the increasing expenditure. The Managers resolved themselves into a committee of Ways and Means to increase the revenue, but, after much discussion, no definite conclusion was reached. Some members of the Board took the ground that a statement should be made from the pulpit to the congregation, setting forth the financial needs of the church, but none of those present seemed particularly desirous of assuming this duty. One or two thought that appeals from the pulpit for more generous support of the missionary work of the church were too frequent and insistent, but others took the ground that a church without a missionary spirit was not fulfilling its divinely ordained mission, and was taking the easy path towards spiritual uselessness. Of the \$7000 that was supposed to be contributed by this church during 1912 towards the missionary and other schemes of the Church, less than \$4,000 was raised.

The suggestion was made that a circular letter should be sent out to the congregation, setting forth the church's financial position and needs, and a personal canvass of members of the congregation by the Managers, was also spoken of. A considerable proportion of the Managers felt that, while liberal donations to the schemes of the Church was highly desirable, yet that, as one expressed it, charity begins at home, and the emphasis should be first directed towards putting our own business affairs into better condition. It was pointed out by other members that an average

of \$5 or \$6 per member per year—50c. per month—would cover the entire assessment of the Church for missions, and this seemed a reasonable amount, and one easily within the financial means of the congregation.

Reverting to the general financial condition of the church itself, it was finally decided that a statement of the liabilities of the church, and the income at present, and the probable deficit at the end of the year if increased support were not given, should be made the subject of an article in the June issue of the Monthly, and that an appeal to the congregation should be made in the magazine with the view of making earnest endeavor to materially reduce the liabilities by arousing a sense of individual responsibility in this regard.

The Session's recommendation that the salary of the Deaconess of \$600 per annum, to increase according to ability, was agreed upon by the Board. It was agreed that the members should, during the interval elapsing before the next regular meeting, consider the advisability of dispensing with the Bulletins, some of the members questioning their utility, in view of the fact that all the announcements contained therein were made regularly from the pulpit.

After some further discussion on matters of detail the Board adjourned.

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On Friday, June 20th, the Gymnasium will hold a Moonlight Excursion on the steamer "Princess Patricia." The Gym has chartered this boat in order to suit all their patrons, and accordingly expect to have a crowd present. This boat is the best on the Coast for a moonlight excursion, and three hours spent on the Gulf will be a very enjoyable evening. An orchestra will provide music. Soles and selections will be rendered by the Mount Pleasant Male Quartette as well as by members of the choir. For this excellent evening on the water a charge of \$1 will be made, which is indeed reasonable. This excursion will be the event of the season, and no one should miss it. Keep the 20th open.

\* \* \* \*

We learn wisdom from failure much more than from success; we often discover what will do by finding out what will not do; and probably he who never made a mistake never made a discovery.—Samuel Smiles.

\* \* \* \*

What sculpture is to a block of marble, true education is to a human soul.—Addison.

# A TRIP 'ROUND THE WORLD

**Mount Pleasant Residents Successfully carry out most Enjoyable  
and Inexpensive World-girdling Tour—Hundreds  
join in Delightful Excursion**

The season of summer travel was successfully inaugurated on May 20th, when Mount Pleasant Presbyterians, to the number of some five hundred, made a tour of some of the most picturesque and historically interesting countries in the world under the capable auspices of that most energetic organization, the Woman's Guild.

Nowadays it is easy to gain much of the benefit of travel without leaving home—or at least by going no farther than to the nearest picture theatre, but that is a cold commercial sort of proposition, without any touch of personal welcome or social companionship. The ladies combined actual travel to the countries to be visited with hospitality of the most friendly and intimate sort, and the trip, which was made in record time considering the distances involved, was as economical as it was enjoyable.

The southern porch of the church was transformed into the main departure depot, and looked en fete with bunting and other decorations. A special staff of constables failed to preserve order. To the good-humored crowd that thronged the sidewalks, awaiting the arrival of the trains, the good-naturedly officious antics of these guardians of the peace, and of the station master and other officials, was a source of innocent merriment.

A number of friends of the church had volunteered the use of their autos for the trip, and these departed at regular intervals, loaded down till the springs were near the breaking point with happy human freight.

## "CANADA"

The first stop was made at the flag-bedecked home of Mr. and Mrs. W. C. Mitchell, where the tourists were greeted with the strains of "O, Canada!"

The host and hostess entered into all the arrangements with a very convincing and gracious hospitality. The tourists' tickets and baggage, at the Port of Quebec, were well looked after by Mr. Chauncey Mitchell. Miss Russell made a very stately "Miss Canada," and the hostess' young sons, Peter and John, represented the Boy Scouts move-

ment. The spacious hall was decorated with sporting paraphernalia of Canada and college pennants.

The drawing room represented "Canada of the Present." The tourists were greeted by Mr. and Mrs. Mitchell, Mrs. Caspell, Mr. L. R. Bridgman, F. T. C. M., and Mr. Bjorke. The former was the accompanist of the evening, and the latter sang splendidly "Heroes and Gentlemen" and "The Powder Monkey." Miss Margaret Ross sang "The Carnival," and Miss Caspell "Madcap Marjorie." The Misses Caspell and McDonald entertained the tourists with instrumental selections. The room was artistically decorated with dogwood blossoms, carnations, narcissus and japonica, keeping perfectly the decorative scheme of red, white and blue throughout the house.

"Canada of the Past" was well represented by Miss Buettener as a grand dame of the early sixties, and by Mr. A. Graham as the men of the past, in wig, velvet and lace. A spinning wheel, 130 years old, was a strong attraction. This room depicted a forest of maple trees with a realistic wigwam. Mr. Disher very ably represented an Indian chief, and Miss Margaret Lochhead and Miss Kathrine Maynard Indian princesses. The former most acceptably rendered several habitant poems. The room was hung with furs, leather and art rugs, Indian baskets, totem poles, and many other articles much prized by the natives. Mesdames Bridgman and Miller splendidly looked after the sightseers, and ushered them to the dining room, where the fishing and mining industries and "Fathers of Confederation" were displayed.

The tourists were served tea from an artistically laid table with a hand-worked cloth, a basket of red tulips, resting on a bank of white rock and smilax, and at the corners of the tables bowls of blue pansies and forget-me-nots. A canopy of colored maple leaves completed the picture. Mrs. Gavin Johnstone poured the maple syrup, and was assisted by Mrs. Disher and the Misses Mitchell and Johnstone. Misses Margaret Mitchell and Margaret Maynard also assisted

in waiting on the many tourists. Mrs. Dixon acted as matron of the dining room and Mr. Caspell announced the departure and destination of the trains from the Port of Vancouver.

### "THE UNITED STATES"

The United States was located at the home of Mrs. G. W. Ledingham, 348 Eighth Ave. E.

After leaving the autos the Golden Gate was the first sight to meet the tourists' eye. Passing through this they entered the orange groves, glowing with yellow fruit, the path through them being made bright by many lanterns shining forth with the American's pride, the Stars and Stripes.

The large verandah, typical of the south, looked gay with its lounges and tables centred with huge bunches of Oregon roses. Flags, bunting and American lanterns made a pretty scene. Upon entering the hall the guests were right royally greeted and welcomed by Uncle Sam, impersonated by Mr. W. Thompson, also Mrs. J. G. Thompson and Mrs. Munro in American costumes.

The drawing room as California was very pretty with palms, poinsettias and American Beauty roses. Music was dispensed here all evening by Mrs. J. Ross, Mrs. Edward Chambers and Mrs. J. G. Price, familiar American airs, duets and instrumental solos receiving hearty applause after each selection. Mrs. W. C. Dixon and Miss Margaret Ross also delighted the visitors by their rendering of several solos during the evening.

On leaving California the next stop of interest was the New England states. One very large American flag draped the entire dining room window. This, with other flags and bunting, made a good contrast against the three quaint Quakeresses (Misses J. Meadows, N. Russell and M. Amos), who served New England Boston baked beans and brown bread and coffee. These ladies surely worked hard to supply all who wished to taste the truly American dishes.

The den, as the southeastern states, was complete with its darkie in the person of Mr. Crichton Paterson. Cotton-growing and tobacco leaves, with huge bunches of bananas, made an effective scene. Mr. Patterson made all welcome and happy by his witty sayings, and sung several southern melodies during the evening.

Last, the exit verandah, which was taken care of by Mr. Savage, looked festive with its lanterns and bunting. Here the tourists were

informed of arrival of trains and departure of same for the British Isles.

The committee in charge were Mrs. D. McLeod (convener), Mrs. J. J. G. Thompson, Mrs. A. Neill, assisted by the hostess, Mrs. J. C. Kemp and Mrs. J. Munro.

### "THE BRITISH ISLES"

One easily knew the British Isles were drawing near when the strains of Mr. McIvor's bagpipes were heard in the distance, and as the automobiles drew up at the house of Mrs. W. H. Mason, 106 Eighth Ave. E., and the occupants saw the gallant piper, as he paced up and down the verandah, and the Scottish, English and Irish flags, they felt sure they had reached the Old Country at last.

At the entrance a lovely arch of evergreens had been erected by Mr. Mason, and the verandah was gay with flags and bunting. Mr. C. Nixon, dressed in Irish costume, checked the tickets as the travellers entered, and as John Bull (Mr. Roy Hunter) ushered them into England profusely decorated with crimson and white roses, flags and portraits of Queen Victoria, King Edward and Queen Alexandra and King George, Mr. Buchanan played "Rule Britannia."

The first person to meet the visitors was a real live suffragette, who fixed her eyes on them, and made them feel sure that it was safer to agree with her than not that "Votes for Women" were to be desired.

Britannia (Mrs. Keith) walked with stately tread among the guests, with little Miss Jean Robertson by her side.

Now the travellers passed from "Merrie England" to "Bonnie Scotland," where tartans of all clans were in evidence, and abundance of Scotch thistles, broom and heather. Pictures of Robert Burns adorned the walls, and plaids and bagpipes found their place there too.

In one corner sat a typical old Scotch body, with her white "mutch" and tartan plaidie on, busy at the spinning wheel. Great crowds stood around her as she crooned to herself while busy spinning. Mrs. Milne's daughter, Kitty, was dressed as a Newhaven fishwife, with her creel on her back.

A great attraction here was the Highland dancing (to the bagpipes) of little Miss Bella Robson, a dainty maid of eight years. Miss Kathleen Conlan, in Highland garb, accompanied by her sister, Miss Margaret Conlan, sang two Scotch songs, and Miss Nellie Duthie, accompanied by Miss Snowden, de-

lighted all by her singing. Mr Chadwick sang an Irish song, and Mr. Smitheringale also sang, both getting hearty applause.

In Scotland refreshments consisted of tea, fruitcake, shortbread, oatcakes and Scotch scones were served by Mrs. Mason and Mrs. Robertson, ably assisted by Miss Muriel Stewart and Miss Marian Wilson.

From Scotland the crowd passed to Ireland, which was done up in true Irish style with little pigs, shillelah, etc. Shamrocks grew there in profusion among the Irish moss and flags. There Miss Sophie Mason and Mrs. Conlan, as Irish colleens, dispensed buttermilk to the weary travellers before they left for China.

### "CHINA"

The home of Mrs. Kemp, 24 11th Avenue West, represented China in a very pleasing manner. In the centre of the verandah hung a large Chinese lantern and a Chinese banner and flags. Mr. F. R. Adams took the tickets of the tourists as they entered the house. At the door, dressed in Chinese dress, were Misses Milton and Maxwell. In the hall the visitors were given candies and bananas by Mrs. Maxwell and M'ss Florine Currie, the latter dressed as a Chinese lady of the official class. At the table in the front room were a large number of Chinese curios, presided over by Mrs. Kemp, who was also costumed as an official Chinese lady. This room was decorated with costly banners and fine silk embroideries from China, kindly loaned for the occasion by Miss Armstrong and Mrs. Hartwell. At the piano Chinese music was played by Mrs. Baxter, who also showed the visitors some exquisite Chinese needle-work. In the second room was a fine exhibit of lettering in Chinese verse, with more banners, etc. Mrs. Macquarie, the convenor, and Mrs. Harvey had charge of the dining-room, where there was an abundance of Chinese pastry, and where Chinese tea was served in regular Oriental fashion in Chinese cups, with rice biscuit.

### "JAPAN"

"Japan," the last stopping place of the world-girdling tour, was located at the residence of Mrs. R. Mills, 2522 Ontario Street. The Convenor of the Committee responsible for the national arrangements of the Land of the Rising Sun was Mrs. J. A. Milton, and with an official corps of assistants she succeeded in transforming the home into an almost realistic picture of the country represented. The verandah was hung with large

Japanese flags alternating with lanterns, and the gay and beautiful color combinations made a fitting introduction to the wonders within. For these exterior decorations Miss Condie and Messrs. Mills and McKinney were responsible. In the corner was a candy stand, presided over by Mrs. Cook, who looked charming in Japanese costume. The candies were put up in little paper and wicker bags, and some of the visitors had to be reassured that the sweetmeats were "made in Canada" before they could be induced to buy.

The door was opened by a dainty little damsel in native dress, and the entrance hall and adjoining rooms were remodelled and furnished so as to give an excellent effect of a home in Old Japan. Throughout there was a combination of simple but quietly effective colors, and there were many articles in ordinary use in a Japanese home that carried the impression still further. In the centre of one room was the "hebachee," or charcoal heater; elsewhere was the low Japanese teatable, with its saucer-less cups, with "sembies" (tea-biscuits), and kneeling before it in characteristic Jap attitude, and habited in beautiful dove-grey kimono and obi of blue, was a courteous, but demure, Japanese hostess, serving visitors with tea. Out of consideration to her Canadian guests she spoke in English—with a touch of Irish brogue, having evidently learned her English from some resident of the Emerald Isle. Some of the globetrotters professed to discover a resemblance between the lady of the tiny teacups and our deaconess, but the report lacks verification. In the gracious and hospitable function of tea-passing, the lady in dove-color and blue was assisted by the Misses Mills and McKee, both making sunshine in shady places with their costumes of pink.

Ochia (tea) was sipped to a musical accompaniment, a geisha-girl playing on the ko-kio, an instrument that looked like a cross between a harp and a saw-horse, and which Mr. Bridgman is reported to be seriously considering as a supplement to the church organ. The attention of visitors was called to the performer's tiny feet, encased in snow-white tabbiss (socks), each of which boasted a thumb, like a glove. The lady played with abandon and grace, but some Scotchman was heard to remark that, after all, he preferred the bagpipes, and there were some Englishmen, who hate Scotch music, but agreed with him. Perhaps the ko-kio wasn't accustomed to being played with occidental instruments, such as those operated by Messrs. Barrowclough and



Lem and Randolph Clerihue. Or perhaps it had a touch of home-sickness, and was pining for its native land.

An interesting display of Japanese curios and souvenirs attracted a good deal of attention, and Mesdames Mills and Milton, who were in charge of these, made a number of sales. Dugald Campbell made a genial and jovial Cerberus, and reports that his duties were rendered easy by reason of the fact that not even the most hardened Presbyterian sought to evade the immigration laws, and enter Japan without paying the head-tax.

Assisting Mrs. Milton in the arrangements were Mrs. Cook, Mrs. Ridington, Miss Condie and Miss Mills. The thanks of these ladies

is due to the Japanese Consul, who made some valuable suggestions as to where to secure decorations, and to the Japanese Association for the loan of a large flag. Two Japanese merchants—Messrs. J. Kado, of 908 Robson Street, and M. Okawara, 229 Main Street—very generously loaned and gave curios and souvenirs which materially added to the interest of "Japan," and to them, likewise, cordial thanks are due, and are hereby tendered.

Taken for all in all, the "Trip Round the World" was one of the most successful of the many enjoyable functions for which the Guild has been responsible, and seldom have those who took the journey enjoyed a more pleasant and interesting evening.

# WOMEN'S WORK



## THE WOMAN'S GUILD



Mrs. J. M. Robertson  
Secretary

The Woman's Guild held their regular monthly meeting in the Ladies' Parlor on Wednesday, May 21st, there being a very good attendance. The President having opened the meeting with prayer, the Secretary's Report for April was read and adopted, also the Treasurer's, which showed a balance of \$96.28 to the Guild's credit.

Acknowledgment was made to the Dramatic Society, through Mr. and Mrs. Baxter, for their kindness in handing over the sum of \$72, being proceeds of the Dramatic Entertainment held on April 24th.

The final arrangements were made for the Strawberry Festival, which is an annual function of the Guild. This has been fixed for Thursday afternoon and evening, June 12th. Preparations are being made for the sale of aprons, home cooking, candy and plants,

while ice cream, strawberries and cream, and tea will be served.

The chief topic of conversation at this meeting was the "Trip Round the World," which had taken place the evening before, and which had proved successful far beyond expectation. By the receipts from the trip, \$170, and the money from the Dramatic Society's entertainment, Mrs. Keith, the Treasurer, has been able to send a note of \$300, with \$48 interest, as payment on the organ debt, which has now been reduced to \$500.

\* \* \* \*

On Tuesday evening, May 7th, the Guild entertained the Dramatic Society in the Primary Schoolroom. A most enjoyable evening was spent with songs and games, and a substantial supper was served by the Guild members under the superintendence of Mrs. Milton and Mrs. Keith. As Miss Grogan, the Deaconess, had just arrived to commence her duties amongst us, she was made welcome by the Guild on this evening, and a pleasing feature of the evening was the presentation of a basket of flowers to her by Mrs. D. V. McLeod, who welcomed her amongst us all.

Speeches were made by Mrs. D. H. Robinson, Mrs. Steeves, and Mr and Mrs. R. H. Baxter (the leaders and organizers of the Dramatic Society), by Mr. Woodside, Mr. J. J. G. Thompson and Mr. Ridington. All expressed their pleasure at welcoming Miss Grogan, and wished her much success in her work. Miss Grogan responded to these good wishes in a neat, but too short, speech, brightened by touches of humor. A half-hour spent in social chat concluded a very enjoyable evening.

#### W. F. M. S.



*Mrs. G. R. Maxwell  
Secy. W. F. M. S.*

The regular monthly meeting of the W. F. M. S. was held in the Church Parlor on the evening of May 6th, and was of exceptional interest. Mrs. Milne occupied the chair, and thirty-one members were present.

The meeting was opened by a hymn, followed by the reading of Scripture, and two short prayers. The reports of the Secretary and Treasurer—the latter being read by Mrs. Steeves in the absence of Mrs. Munn—were read, and adopted on the motion of Mrs. Caspell and Mrs. Ferrier.

A Committee, composed of Mrs. Mills, Mrs. McTavish, and Mrs. Meadows, was appointed to provide the necessary clothing for a destitute Indian boy.

The outstanding feature of the meeting was an address by the Rev. Dr. Grant, an erstwhile missionary of Trinidad, and now engaged in religious work among the Hindoos of the city. Dr. Grant gave many details of his ministry among these people, and narrated a number of instances showing the necessity of the work he is undertaking, and requested the sympathy and active co-operation of the Society. The meeting closed with a prayer by Dr. Grant, and the singing of the doxology, and at its conclusion tea was served and a pleasant social hour spent by the members.

The collection amounted to \$14.60.

#### W. H. M. S.

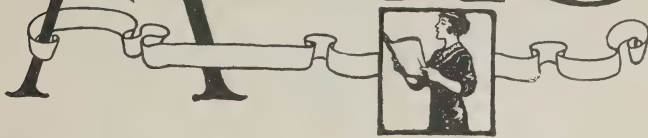
The May meeting of the W. H. M. S. was held on May 13th in the church parlor with Mrs. Caspell, the president of the Society, in the chair.

After the usual opening exercises Rev. Mr. Woodside gave a most interesting and instructive address on The Immigration and Migration Policy of the Church. The speaker stated that the Dominion Government spent one million dollars in publicity in the British Isles and Europe to get settlers to come to Canada. This lays a tremendous problem on the Church, as it is the only institution particularly engaged in Christianizing Canada's newcomers, though there are many other institutions which make for a wholesome national life. There have lately come to Canada somewhere in the vicinity of four hundred thousand settlers, and of these about seventy thousand are non-Anglo-Saxon, the rest being of our own language and with ideals approximately our own, one hundred and sixty thousand being from the United States. The problem of nationalizing them we share with our sister denominations with very little overlapping, but a great share belongs to the Presbyterian Church. To meet the demand of the foreigners the colleges are now training men to teach them the Bible in their own language. A great many Presbyterians came from the old Scottish Church, and all are not received into the Church who leave the old land. A great leakage has been noticed in the past. We have at Halifax, St. John and Quebec immigration chaplains to meet these people, to greet them, and follow them where possible. More of these are necessary. One is needed at Regina, Moose Jaw, Edmonton, Calgary and Vancouver, the principal distributing points of Western Canada. It is imperative to have someone to direct these people, to minister to and keep in touch with them until the Church takes them up.

These are crisis years, Mr. Woodside said, in the Church in Canada. We must hold the ground we occupy now, for we can never regain the ground we lose. The Church must give money, and give largely. The wealthy will have to give large amounts, and the rank and file will have to give to the utmost of their ability, if this work is to be successfully accomplished. If we fail we will not fulfil our mission, and help on God's great plan for the Dominion of Canada.

At the close of the meeting the President urged all ladies present to be at the June meeting, and each bring someone else. The program will consist of prayer, praise and thanksgiving to God, it being the tenth anniversary of the organization.

# MUSIC




Miss Irene Caspell

During the past, it has been a custom of the choir to give choral services at different intervals during the year, and on May 4th, at the evening service, a programme including a number of selections of unusual musical interest was rendered, and was appreciated by the exceedingly large congregation

assembled to welcome back our minister, who had just returned from the East. The musical selections included: "The Lord is my Light" (Fletcher), soloist, Miss Kitty Clark; duet, "God be Merciful" (Wrede), Messrs. F. J. McKellar and W. H. Nanson; solo, "The Gentle Shepherd" (Adams), Miss Gladys Wallace; anthem, "O, Jesus, Thou Art Standing" (Shepherd), soloist Miss Margaret Ross; quartette, "Far Away" (Lindsay), Mount Pleasant Male Quartette; anthem, "By Babylon's Wave" (Gounod), unaccompanied.

Taken for all in all, the program marked a distinct advance on previous efforts of the same kind, and was greatly enjoyed by an attentive and appreciative congregation. The choral numbers demonstrated that under the instruction of Mr. Bridgman the choir has made substantial progress, the evidence of careful training being especially noticeable in the pianissimo passages and the crescendos. The outstanding choral item was unquestionably Gounod's masterpiece, "By Babylon's Wave," which, for the first time in Vancouver, was sung without accompaniment. Its changes, both of key and tempo, make this chorus one of considerable difficulty, but almost every requirement of the composition was adequately met in the choir's rendition. Few choruses are more dramatically effective than this, with its swift changes from the measured mournfulness of its opening phrases to the jovial carousal of the Assyrians, suc-

ceeded by the passage beginning "If I forget thee, O Jerusalem," displaying the Jews' love of country and faith in God, and closing, in a tremendous final movement, with a vocal illustration of their implacable and imprecatory hatred of their oppressors. The ordinary church anthem is to "By Babylon's Wave" as moonlight unto sunlight, or as water unto wine, and it should be matter for congratulation that the choir should undertake, and render so successfully, music of this quality.

\* \* \* \*

Through the kindness of Miss McNiven, who extended the privileges of her home at Kitsilano Beach, on the evening of May 29th, the ladies of the choir were hostesses at a picnic dinner served on the lawn, to which the gentlemen of the choir were invited as guests. Covers were laid for fifty. After partaking of a delicious hot dinner, thoroughly enjoyed by all. Mr. Bridgman in a few well-chosen words proposed a toast to the ladies, the gentlemen responding in a hearty manner. All then repaired to the beach and gathered round a huge bonfire, where a pleasant hour was whiled away in song and story, and an impromptu debate, which caused much merriment. At ten o'clock the party dispersed, having spent a most delightful evening.

\* \* \* \*

The concert given by the Mount Pleasant choir on May the 21st at St. Paul's Church, Burns Street, was of exceptional merit, the audience showing its appreciation by frequent encores. The programme was of a miscellaneous character, including the choruses, "Great and Marvellous," "My Faith Looks Up to Thee," "Thou Hidden Source," and "Scots, Wha Hae." There were duets, solos, and selections by the Mount Pleasant Male Quartette, which were rendered with most pleasing effect. A touch of humor was given to the programme in a dialogue by Miss Dowall and Mr. Patterson. With so many talented singers, the choir is becoming known as an excellent concert organization.

# The SUNDAY SCHOOL



Miss C. Langley  
Supt., Junior S. S.

Since last issue of the Monthly we have been busy in our School. We have this year so far registered upwards of thirty new scholars. We very much appreciate the efforts of our scholars in helping the School in this regard, but we are convinced that even yet the spirit of enthusiasm is lacking in many quarters. One has but to observe the countless numbers of young folks of Sunday School age disporting themselves on the various playgrounds in the neighborhood these pleasant evenings to have this fact abundantly brought home to them. We feel that the parents and guardians are not as yet sufficiently interested in their children to send them to the school, and know and understand what is being done for their children when they arrive there. We have already detailed the composition of our school in its various departments, and referred to the loyalty and diligence of our teaching staff. We can only add that the members of the staff fully realize that they are engaged in "the King's business." We would again urge those in charge of children to be diligent in sending them to school.

\* \* \* \*

We are pleased to note the appearance in the weekly Church Bulletin of the School Report as it comes from the secretary's department from week to week. We believe this report is of interest to the homes of our congregation, and we ask those who have children to assist the painstaking efforts of those in charge of the department to advance the Kingdom among the children.

\* \* \* \*

During the past few months several of our old-time teachers have seen fit to withdraw from active service on Sunday afternoons. The school executive regrets exceedingly to lose any member of the staff, and hope some

of the retirements may only be temporary, and that the teachers will stay manfully by their guns during the summer months.

\* \* \* \*

At the present time we are in need of three permanent teachers for the school—one for the junior department and two for the intermediate. We offer no light task to anyone, but we feel the service to be immensely "worth while." Volunteers for any service are more desirable than conscription methods, and we are anxious to re-man our ranks before the holiday season sets in, and hereby ask for volunteers to help us. Kindly notify the Superintendent as soon as possible and we will welcome any volunteer for the work.

\* \* \* \*

Ere another magazine reaches our readers the annual Sunday School picnic will have passed into history. Reserve July 1st, Canada's Natal Day, for an outing with the school. And, by the way, do not get to thinking this is for scholars alone. You, parents, kindly do not expect the school staff to be the entertainers on this occasion. The annual picnic is for all, old and young, and if the hope of the future lies with the children—as it surely does—then we look to you church members, one and all, to forego the selfish desires of a "quiet little outing by yourselves," and, instead, join the boys and girls in making another holiday ring with pleasure and play. An extensive list of sports has been arranged, and a day's keen competition is expected. There will be "events" for all, so come along with us. The location and details will be announced in the Bulletin in ample time for the completing of all arrangements.

\* \* \* \*

During the past few months there have been numerous baptisms in connection with our congregation, and in this connection we wish to remind the parents that their duty is not completed towards their children when the baptismal service has been consummated. In connection with our Sunday School we



have a Credle Roll department, in which we endeavor to keep a close watch on the babies of the congregation. Our endeavor is to so complete our home department that not one child in connection with our church will be missed. Our success in this line can be very materially assisted by the parents getting in touch with our Cradle Roll superintendents, Mrs. Steeves and Mrs. Wallace, who will see that the enrolment is made in the proper manner. By so doing we will be enabled to keep in touch with the boys and girls when they become of Sunday School age, and our organization will be still a greater boon to the community. We have at the present time an extensive roll of children who will in a few years be our most healthy scholars, and to make our department par excellence in efficiency we wish that all parents will enroll their children as soon as possible.

\* \* \* \*

We are pleased to be able to announce that a number of young ladies of the Aurora Class have volunteered for teaching during the hot weather months. The Aurora Class is the class conducted by Mrs. Cavers, the mention of which was made in a recent number of this magazine. The Auroras are very active in their department, and much of the good work being accomplished can be attributed to the

untiring zeal of the leader of the class. This class has organized a tennis club for the summer months, and practices are being held on the Bridge Street grounds, good progress being reported from the campus.

\* \* \* \*

June 29th, the last Sunday of the month, and the Temperance Day, has been set aside by the General Assembly especially as a Temperance Sunday, and a patriotic service arranged for the day. A special temperance program has been arranged by the General Assembly Sunday School Committee, and this program will be taken up in many of the schools of the Dominion. Further announcement to this effect will be made through the Weekly Bulletin.

\* \* \* \*

The Beginners' Department, under the superintendence of Mrs. Ferrier, has been divided into two departments, the more advanced pupils now being under the leadership of Mrs. Murray, while Mrs. Ferrier retains the veriest "beginners." This department of our school is very important, inasmuch as the foundations of Sunday School training are laid here. For those in charge we bespeak the hearty co-operation of our church members, and invite you all to come from time to time to visit them.

# YOUNG PEOPLE'S SOCIETIES



## CHRISTIAN ENDEAVOR NOTES



Miss C. McKenzie  
Supt. Junior C.E.

The long-looked-for Victoria Day picnic is now ancient history, and the one word in connection with the affair is "Best-Ever." For days and days preceding the event the members of the organization wistfully looked skywards with pleading eyes, hoping for a cessation of the copious showers that had flooded

the picnic grounds for days before. However, the weather man must have been boosting for

Mount Pleasant Presbyterians, for the day dawned fair, bright and warm, with not a cloud to darken the sky.

The event was scheduled to open at 9 a.m., when the members of the three societies assembled at the North Vancouver ferry wharf, there to take the boat for the North Shore, and thence to the picnic grounds of the new park at Lynn Valley. For some considerable time before the boat was due the young people were gathering from all corners. The Juniors and Intermediates were captained by that well-known friend of the young Endeavorers, Miss McKenzie, and were on hand with their baskets and paraphernalia ready for the day's outing. Following these were

the hundred and fifty members of the Senior Society, equally as joyous as the younger folks, and equally as anxious for the enjoyment of the day. As usual the boats were crowded from stem to stern, and there was no little excitement in keeping the bunch together on the trip across the Inlet. This was the lesser of the transportation worries, however, for the B. C. E. R. were "up against it" on the North Shore, and their car equipment was hopelessly inadequate for the demand. The result was that many of the young people had to walk to the Lynn Canyon, approximately five miles from the ferry wharf. The party arrived there in due time, however, and preparations were made for the lunch, which was served on the beach of the beautiful creek. About two hundred in all partook of the splendid repast laid down by the members of the social committee, assisted by the superintendent of the Juniors. Mr. Isaac Johnstone, the ruling elder of the church, was on hand and asked the blessing of the Great Provider of the spread, after which the multitude were catered to in right royal style. Following the lunch hour, many of the members of the society indulged in the pleasures of "fishing" (not for trout), others enjoyed quiet strolls through the sylvan glades, while others again caught up for late hours and worshipped at the shrine of Morpheus for the major portion of the afternoon. In addition to this, such invigorating exercise as reading the current number of the "Ladies' Home Journal" and "Judge" were enjoyed to the full. Tea was served in the early evening, and the majority of the bunch returned to the city not later than nine o'clock thoroughly satisfied with their day's outing.

Lynn Valley Park is an ideal place for a quiet, restful picnic, but the absence of suitable playgrounds prevented those of an athletic turn from having their full of this part of the day's outing. A number of group pictures were taken of the picnickers, and many remembrances will be in evidence shortly of a very pleasant outing.

Much credit for the success of the day's outing is to be attributed to the members of the social committee, under the supervision of Mr. Norman Somerville, and the leader of the Junior Department, Miss McKenzie.

A special transfer conveyed the baskets and culinary paraphernalia from the church to the scene of festivities. The transfer wagon and the instructions of the master of ceremonies did not biend, however, with the result that

some little worry was caused until the man in charge of the team was discovered in the vicinity of the picnic grounds shortly after the arrival of the multitude.

\* \* \* \* \*

The meetings during the past month have been well attended, and of a rather more interesting character than usual. Undoubtedly the most interesting meeting of the month was held on the 19th, when the Juniors and Intermediates, under their presidents, Miss C. Mackenzie and Mr. Barger, were with us, and we held a union meeting. The subject of the evening was "The Stature of Christ—Growing up into it."

The interest and activity with which the younger members took hold of the meeting had a very healthy effect on the Seniors, and certainly reflects great credit upon their leaders, who extend a cordial invitation to any of the Seniors who could spare the time to help them in this department.

\* \* \* \* \*

May 5th was our monthly consecration meeting. The subject "The Ideal Christian: His Prayers," was dealt very ably with by the leaders, Miss M. Wilson and Mr. C. E. Disher.

The meeting was made particularly interesting by Mr. Disher describing the different places he visited during his recent vacation in Europe. He described in detail the method of worship and prayer of the different nations, also dwelt on the beautiful cathedrals which are to be found in Europe.

Miss Wilson also read a paper on the subject. The evening was noteworthy for the number taking part.

\* \* \* \* \*

Amongst the many activities of the Endeavor Society is one of which very little is heard. Its work is simple, yet its influence is felt at a great distance. The work of the Good Literature Committee is to collect papers, old books, magazines, etc. These are sorted, and, after being stamped with the name of the society, they are forwarded to the various camps around Vancouver. Unless you have worked in a railroad or lumber camp you can hardly realize the value and appreciation placed on these. Life in camp is very dull and monotonous, especially if one is any distance from a town, and on Sunday one sits around and smokes, washes clothes, etc. Any reading material is read many times over. For this purpose we ask you to let us have your old books and magazines, or any reading matter. Bring them to the church or notify the C. E. and they will be called for.



# SPORT



*A. Norman Kemp  
Captain Comet  
B.B. Club*

On Saturday, May 3rd, at the General Gordon School grounds the Comet baseball nine defeated the team from the Kitsilano Methodist Church by a score of 10 to 2. The feature of the game was the work of the Comet battery, Cecil Boyes and Cecil McLean. "Sat" Boyes held the wild Kitsilanos to one lone-

ly clean hit in nine innings of strenuous baseball. Shearman started in to pitch for Kitsilano, but was hard hit in the pinches, and was replaced by Richardson at the end of the fifth innings. The latter pitched good ball for the remainder of the game although the result was never in doubt, for the Comet infield were knocking down everything that came their way. The only regrettable feature of the game was the injury which Glenison Nixon, the Comets' star left fielder received, which may keep him out of the game for some weeks.

\* \* \* \*

On May the 10th, at Simon Fraser School grounds, the Mount Pleasant Methodists defeated a team representing the Comet Club by the score of 14 to 11. The Comets were handicapped by the absence of four of the regular players. The batteries were: Mount Pleasant Methodists, Harris and Hudson; Comet Club, Clarke, Jardine and Fisher.

\* \* \* \*

On May the 15th, at the Powell Street grounds, the Central Methodist nine defeated the Comet Club by the score of 6-5. The Comets were still handicapped by the enforced absence of "Tat", Boyes and "Glen" Nixon. Kyle Clarke pitched a good game for the Comets.

\* \* \* \*

What will probably be the last defeat for the Comets this season was administered by the Grandview Baptists at Alexandra School grounds on May 22nd, the score being 12-6. The batteries: Comet Club, Clarke and Fisher; Grandview Baptists, Shultz and Wade.

On May 27th, at Cambie grounds, the Comets broke their losing streak by defeating the First Baptist team by the score of 14-1. Fisher, pitching for the Comets, allowed but one hit, while Owen, the Baptist pitcher, was hit frequently. Batteries: Fisher and Boyes for the Comets; Owen, Hayes and Willett for the Baptists.

\* \* \* \*

On May 31st, at Simon Fraser School, the Comet Club nine defeated the Kitsilano Methodist team by 7 runs to 6. When the Comets came to the bat in the last half of the 9th innings the score stood 6 to 3 in favor of Kitsilano, but, by using their heads and taking advantage of errors by their opponents, they pushed 4 runs over the plate, and won the game. The batting of Woodward, Boyes and Nixon featured the game. Batteries: Kitsilano, Richardson and Mulven; Comet Club, Boyes and Fisher.

\* \* \* \*

On May 24th sixteen members of the Comet Club spent a very enjoyable holiday at White Rock. Sides were chosen and an impromptu baseball game and track meet was held on the excellent beach for which White Rock is famous. After the sports the boys took a dip in the briny waters of Boundary Bay. The only regrettable feature of the day was the unprompted attack of a crab on the innocent toe of Art Balfour. The return trip was made on the nine o'clock train.

## TENNIS CLUB

The grounds having been prepared, the tennis season has now fairly started. The Club is fortunate in having secured for its use three courts a week. The allotment is as follows:

Wednesday evenings—Third court at Robson Grounds.

Wednesday evenings—Second court at Strathcona Grounds.

Thursday evenings—Fourth court at Robson Grounds.

Those wishing to become members should communicate with either the Secretary, Miss G. Tyler, or the Treasurer, Mr. A. de Twornicki.

*Keep FRIDAY, 20th of JUNE, 1913*

*for the*

*M. P. P. Athletic Club's*

# MOONLIGHT CRUISE

Amongst the Islands of the Gulf in the magnificent Steamer

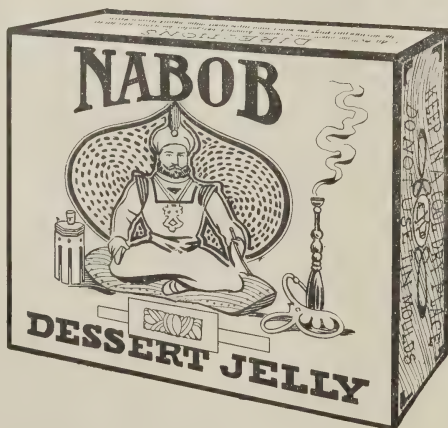
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